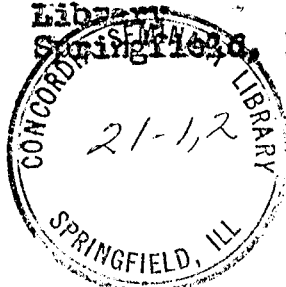


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MOTTO: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment. — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquillity, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXI

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Numbers 1-2

IN THIS ISSUE: A Happy New Year — In Memoriam: Theo. Dierks, S.T.D. — What Is Really Going on in Our Synod — Dying of Procedure — Dr. Luther's Celebrated Words to George Major — Correspondence with President Behnken by St. John's Ev. Lutheran Church, Clinton, Iowa — The Right of Christians to Judge Doctrine — Correspondence Between CLPB and Board of Control of Concordia Seminary, St. Louis — What Is a Doctrine? An Open Letter by the Rev. Otto H. J. Brauer — Dr. Pelikan's Philosophical Theology — Dr. Pelikan Fails to Find Creation out of Nothing in the Bible.

☛ A Happy New Year

Wouldn't it be a happy New Year for the Missouri Synod if the evangelical principle of the Lutheran Church *not to tolerate the least error* were put into practice? Wouldn't it be a happy New Year if our church would rid itself of the mass of false teaching which has gained a foothold within it due to official failure properly to reject it? Wouldn't it be

such a year if the deadly cancer inflicted on it by the attack on Holy Scripture openly spearheaded by Dr. Martin H. Scharlemann were forever removed from it?

We wish to remind our readers that nothing goes by itself unless it is going down hill. In a church, too, it is necessary for regenerated men (who alone can do this) to co-operate with God, by virtue of the power which the Holy Ghost freely supplies, if we

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"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanatize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112-114.

are to retain the means of grace in their pu-
rity. (Formula of Concord, Epitome, II:17f;
Thorough Decl., II:65f.)

It is clear today that if the Missouri Synod
is to return to its old Scriptural moorings,
this will have to be brought about by the
grass-roots membership of our church. Lu-
ther's celebrated saying concerning God's
Word and grace being like a traveling shower
which does not return where it has once been
still holds true. If the great Reformer were a
Missourian, living today, he no doubt would
remind us: "You Missourians dare not think
that you will have it forever; for, ingratitude
and disdain will not permit it to remain.
Grab it therefore and hold on to it whoever
can grab and hold on. Idle hands are bound
to be in for a bad year." (St. Louis Edit., X,
464.)

In the above spirit we most sincerely wish
all of our readers a happy New Year, and we
pledge our best efforts, under God, to help
make it such.

The Editorial Staff

● In Memoriam: Theo. Dierks, S.T.D.

With much sorrow of heart, we must re-
port to our readers the sudden death of our
colleague, the Rev. Theo. Dierks, S.T.D. Dr.
Dierks died unexpectedly of a heart attack in
Clinton, Iowa, about 4:30 on the afternoon
of Dec. 28, as he was about to return home
from a routine errand.

Theo. Dierks was born on Aug. 30, 1899
at Maxwelltown in New Zealand, where his
father, the Rev. Hartwig Dierks, carried on
missionary work among the savage Maori ab-
origines, who at that time still drank human
blood. His mother, Anna Heine Dierks, was
the daughter of the first Lutheran missionary
in New Zealand, sent there with a group of
colonists by the Hermannsburg Missionary
Society in Germany. His father died (1910)
when Theodore was ten years old. When the
deceased was fourteen years old, his widowed
mother sent him to America, to prepare him-
self for the ministry of the Church, just as
she sent an older son, Hartwig, abroad sever-
al years before, for the same purpose. It was
no doubt a great sacrifice that this Christian
mother made in the interest of the Church,
as she knew almost assuredly that she would
never again see her two sons in this lifetime.

Graduated at Concordia College, Milwau-
kee, in 1919, and at Concordia Seminary, St.
Louis, in 1922, our colleague did post-grad-
uate work at Augustana in Rock Island, Ill.,

where he received the degree of Doctor of Sacred Theology in 1937. This degree was earned in the field of the history of Christian doctrine. The dissertation for his doctorate, *Reconciliation and Justification: As Taught by Christ and the Apostles and as It was Confessed in the Christian Church in the First Century after the Apostles* (173 pages), was published by Concordia Publishing House in 1938. Its subject matter, especially also that of its second part, which deals with the field of patristics, is of considerable importance also toward issues that are being agitated within the Church today. The 1960 catalog of Concordia Publishing House, where the publication (paper-bound) is still obtainable at the ridiculously low price of fifty cents per copy, states: "This scholarly treatise by Dr. Dierks is a noteworthy contribution to the history of Christian doctrine. It merits the careful study of all theologians regardless of Church affiliation. Obviously those with a predilection for patristics will thoroughly enjoy it." Other works of which our colleague was the author (published by Northwestern Publishing House, Milwaukee) are: *The Quest for Truth* (184 pages), and *The Order of Service*, as Presented in the Lutheran Hymnal (100 pages). Also *Christianity and Freemasonry*. (C.P.H.) In addition, he contributed many articles to the *Confessional Lutheran*, of which he was managing editor since 1947.

Our deceased colleague was pastor in Lexington and Waverly, Mo., until 1927, since which time he served as pastor of St. Peter's Church in Morrison, Ill. For the past 30 years he also made weekly trips to the Illinois State Hospital at Dixon to hold services for patients and was recently honored for this work at a ceremony held at the hospital.

Surviving the deceased are his wife, Esther nee Meyer, with whom he was united in marriage at Elizabeth, Ill. on June 5, 1923; a son, Ronald, at Clinton, Ia.; a daughter, Mrs. (Charlene) Harold Stickell, at East Moline, Ill., three grandchildren, and two sisters in New Zealand. Another son preceded him in death, as did two sisters and his brother.

Funeral services were held at St. Peter's Church in Morrison on Dec. 31. The undersigned preached the sermon, "A Soldier of the Cross Goes Home," on the basis of Job 14, 14b. The Rev. Fred E. Bartling of Freeport, Ill., conducted the liturgical part of the service; the Rev. Robert McMiller of Hopkins Township read the obituary, memorial wreaths, and messages of condolence. Remarks were made on behalf of the circuit and

the district by the Rev. Edwin C. Beversdorf, Counselor; on behalf of the Northern Illinois District Mission Board by the Rev. Louis Schuth, Secretary; on behalf of the Confessional Lutheran Publicity Bureau by the Rev. Arthur C. Dahms of Chicago, First Vice-President; and on behalf of the Davenport Circuit of the Iowa District East, sessions of which the deceased regularly attended, by the Rev. Theo. Eickelberg, Counselor. The graveside service was conducted by the Rev. Eldor Mueller of Sterling, Ill. The members of the Church Board were pallbearers; included were Fred Beveroth Jr., Marvin Beveroth, Edwin Landherr, Herman Rosenow, Arthur Schroeder, and Herman H. Stralow. Interment was in Grove Hill Cemetery, Morrison.

Only recently, while offering, at a conference some testimony that is much needed by our church today, and calling on fellow-pastors to do likewise, Dr. Dierks said, — quite significantly as we look back on it now: "One of these days our voice will be stilled!"

"He, being dead, yet speaketh." (Hebr. 11, 4.)

A Memorial Wreath Fund for the CLPB was set up by the Morrison church board to the glory of God in loving memory of Dr. Dierks. Readers who may still wish to contribute toward this fund are kindly asked to address their contributions to: Mrs. Ed Wage-necht, 500 S. Jackson, Morrison, Ill.

P.H.B.

❶ What Is Really Going on in Our Synod

(An Outline for Discussion in Meetings of Congregations and Other Lay Groups)

For over a year now, Dr. Martin H. Scharlemann, head of the Graduate Department and Professor of Biblical Interpretation at our Concordia Seminary in St. Louis, has been going up and down the land teaching large pastoral conferences (Atlantic District, Sept. 30 and Oct. 1, 1958; Northern Illinois District, April 7 and 8, 1959; Western District, Oct. 22, 1959) that not all of the Bible is God's Word, that as a matter of fact the words of Holy Scripture are not really the Word of God at all, and that the Holy Scriptures contain many errors; not to speak of his teaching future pastors of our church over a longer period of time. His blasphemous

mous teaching is contained in an essay, *The Bible as Record, Witness, and Medium*.

In its By-Laws to its Constitution (4.21) THE MISSOURI SYNOD SAYS:

"Professors at Synod's educational institutions shall be . . . pledged to the Scriptures as the inspired and inerrant Word of God." ("Inerrant" means that the Bible cannot contain errors; or, as our Lord put it in John 10, 35: "Scripture cannot be broken.")

In his essay, The Bible as Record, Witness, and Medium, DR. SCHARLEMANN SAYS:

"The time has come to insist that the word Inerrancy is inappropriately used of the Holy Scriptures."

In its Brief Statement of its Doctrinal Position THE MISSOURI SYNOD TEACHES:

"We reject the doctrine which under the name of science has gained wide popularity in the Church of our day that Holy Scripture is not in all its parts the Word of God, but in part the Word of God and in part the word of man and hence does, or at least might, contain error. We reject this erroneous doctrine as horrible and blasphemous, since it flatly contradicts Christ and His holy apostles, sets up men as judges over the Word of God, and thus overthrows the foundation of the Christian Church and its faith."

In his essay DR. SCHARLEMANN TEACHES:

The notion of truth in the sense of factual precision "is not found in the Scriptures."

"In no instance does it signify factual precision, as truth is usually understood today."

"A concern for truth in the sense of factual accuracy is a phenomenon peculiar to modern Western culture, especially since the age of Enlightenment." (This means the age of Rationalism or Modernism, which denies the truthfulness of God's Word, and which began a century and a half ago.)

Dr. Scharlemann contends that the holy writers were limited in their knowledge, and that as a result the Bible contains many errors. For instance, he says that in Ps. 74, 13-14 "the Psalmist simply employed the language and imagery of contemporary mythology."

Dr. Scharlemann KNOWS that he is denying what the Church has confessed from the beginning. For he says that "before the nineteenth century of our era it would have hardly occurred to anyone even to raise the issue"

contained in the question *Is the Bible the Word of God?*

Other professors at our educational institutions (and some of our pastors, especially among those schooled by Dr. Scharlemann and his kind) are supporting his blasphemy. In order to attain their end such men are trying to get the Missouri Synod to rid itself of its Brief Statement of its Doctrinal Position. In an editorial in the September issue of the *Cresset*, edited by Dr. O. P. Kretzmann, President of Valparaiso University, it is said that the Missouri Synod made "a bit of an ass" of itself by its resolution on the Brief Statement at the San Francisco Convention (1959) requiring anew that all professors, pastors, and teachers within our synod teach in harmony with the Brief Statement and not contrary to it. (The greater part of this editorial was published, with apparent approval, in the *St. Louis Lutheran*.)

The Constitution of the Missouri Synod guarantees us protection against such things as the above. (Art. III:1.8.) But we are not enjoying the protection guaranteed us by our membership within the Missouri Synod, because of the laxity of officials. Men like Dr. Scharlemann are being permitted to continue to teach their false doctrine and are even being shielded and defended in their false position. Everyone must be able to see that if such things are allowed to go on we will be a mere sect just like any other sect, more than one of which long ago bears the Lutheran name. That is why we must protest to our officials and insist that men like those referred to be promptly removed from our church's teaching ministry and that their errors be distinctly repudiated. If need be, we must eventually go over their heads and appeal to a regular or special convention of Synod for its long overdue housecleaning,—officials and all. (The next regular convention of synod, is to be held in Cleveland, Ohio, in 1962.) If we fail to do this, it will finally be our own fault that we have professors and pastors who brazenly teach that not all of the Bible (if any) is really God's Word.

All that is necessary for evil to prevail is that good men do nothing.

❶ Dying of Procedure

The Issue

In Mt. 15, 1ff we read that dignitaries from the headquarters of the "recognized" church of that day, Scribes and Pharisees from Je-

rusalem, came to Jesus and asked Him why His disciples transgressed the tradition of their elders. In reply, Jesus asked them: *Why do you transgress the commandment of God by your tradition?*

There is reason to ask a similar question within the Missouri Synod today. More and more, human rules and regulations are being pontificated by which the Word of God is actually set aside in practice (and which are contrary to the spirit and the letter of our synodical Constitution and its By-Laws). While Liberal and Ultra-Liberal spirits are making a shambles of its professed doctrinal position, our synod is confessionally being left to die of official "procedure."

Should we let our dear church die this way? Or should we not rather, one and all, duly call our officials to account?

The Case More Particularly Stated

One of the "rules" dictated by men in official positions in recent years is that in case of complaint of public offense, more particularly of public false teaching, complainants are in every case expected themselves to deal with offenders. Despite our corporate synodical life and the responsibility for supervision of doctrine it has placed on our officialdom, officials tell us not to ask them to act in such a case; much less do they want to be expected to act of their own accord, even though full information concerning matters in hand is available to them.

In fact, matters at times assume proportions even worse than this. When individual pastors of the Northern Illinois District formally registered their protest against Dr. Martin Scharlemann's horrible and blasphemous attack on Holy Scripture at their Spring conference on April 8 and 9 (1959) and subsequently tried to obtain a copy of his essay in order to deal with him, District officials arranged for a second opportunity for Dr. Scharlemann to present and discuss his doctrine, giving him the last word. In supplying copies of Dr. Scharlemann's essay, the district president wrote pastors of the district, under date of July 7: "It is mailed to you for private study and should not publicly or through correspondence with the essayist be criticized. Dr. Scharlemann has agreed to appear again before a special called Pastoral Conference this Fall, at which time ample opportunity will be given for a thorough discussion of the essay." The outcome of such a meeting, finally held on Nov. 20, was just what one might expect under such

circumstances. It ended in confusion among the relatively few pastors who remained to the end. Dr. Scharlemann was strengthened in his false position and left freely to go on infecting with his horrible and blasphemous doctrine pupils who are already teaching and preaching in our church and who will soon do so. (Protests of individuals previously entered in the minutes of the conference of course continue to stand.)

Add to this what we read in an official letter of another district president to a pastor who has been raising his voice against Dr. Scharlemann's errors (and others) and their continued toleration, and whose testimony officials tried to silence already on a previous occasion. We could hardly believe our eyes when we read in this letter: "Your theological training will have taught you that your District President and Vice-President are placed over you by God, which fact you agreed to when you joined Synod." Thank God, *our* theological training did *not* teach us any such doctrine! Indeed, we had always thought that the Reformation of the Church in the Sixteenth Century had once for all taken care of this matter for all true Lutherans. For in it the Scriptural truth was again brought to light that any and every hierarchical arrangement of the Church's clergy (real or imagined) must necessarily be of mere human right. And as for membership in the Missouri Synod, we should like to see just where its Constitution or By-Laws are supposed to prescribe such an agreement as that which is referred to. Article VII of the Constitution (Relation of Synod to its Members) reads: "In its relation to its members Synod is not an ecclesiastical government exercising legislative powers, and with respect to the individual congregation's right of self-government it is but an advisory body. Accordingly, no resolution of Synod imposing anything upon the individual congregation is of binding force if it is not in accordance with the Word of God or if it appears to be inexpedient as far as the condition of a congregation is concerned." (Cp. also By-Law 1.09b.)

Yet, such is the new-style "Missourianism" that we are getting today.

What Do the Scriptures Say?

That insistence on "procedure" such as that which is spoken of above is certainly not in keeping with Holy Scripture can readily be shown. To make this clear we shall turn to the First Epistle of the Apostle Paul to the Corinthians, which is eminently suited to in-

struct us concerning the will of God in practical matters of church-life.

In I Cor. 5, 1 the Apostle, who had a real "care" for all of the churches with which he was associated (II Cor. 11, 28), and who was in Ephesus at the time, writes: "It is reported commonly that there is fornication among you [or: actually fornication is heard among you—Gr.: *holoos*], and such fornication as is not so much named among the Gentiles, that one should have his father's wife." Now, what did the Apostle, to whom such a report had come, do? Did he tell his informer or informers that they should themselves speak with the fornicator in question privately? Or did he perhaps himself at least deal with the fornicator privately before taking other steps? Nothing of the kind! The report which had come to him was reliable, and *the matter was a public scandal*. He therefore directed the congregation to put away from itself such a wicked person. Nay, more than this. The Apostle censured the congregation at Corinth most severely for having tolerated such an offense in its corporate midst. It was on this occasion that the Apostle repeated the principle that "a little leaven leaveneth the whole lump," which he had already applied to doctrine in Gal. 5, 9.

Take another example. In I Cor. 1, 10ff the Apostle took the congregation to task because of divisions (Gr.: *schisms*) existing among them. How did he know of these? He tells us in v. 11: "*It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you,*" etc. Paul dealt with the Corinthians on the basis of the reliable report which had come to him. The Apostle comes back to this sort of thing in chapt. 11, 18. There he says: "When ye come together in the church (the assembly of the congregation), I hear (Gr.: *am hearing*, suggesting continued reports) that there be divisions (Gr.: *schisms*) among you; and I partly believe it." On the basis of what he found creditable in reports coming to him, the Apostle went into action; he dealt with the situation.

Speaking of presbyters or "elders" in the church, and this includes such as "labor in the Word and doctrine," or pastors, the Apostle writes in I Tim. 5, 20: "Those who are sinning [the present participle suggests continued offense] be rebuking in the presence of all, that the rest may have fear."

Notice, by the way, this: "that the rest may have fear,"—a thoroughly Scriptural principle, regardless of what some men say

to the contrary. So, for instance, in the tragically mistaken Concordia Publishing House production called "The Historic Lutheran Position in Non-Fundamentals," p. 31: "We do not depend upon discipline for our preservation in the truth. Discipline, supervision, censorship are external means and easily become a species of tyranny or at least of compulsion so that the fear of the loss of position is what will keep more liberal spirits in line. This is thoroughly unevangelical and un-Lutheran. We intend to trust in the power of the truth and the love which it creates in its adherents rather than in discipline." Note, in this bit of thorough sophistry, by which such Scriptural, wholly evangelical admonition as that which is contained in I Tim. 5, 20 is peremptorily waved aside, the sleight-of-hand introduction of "easily become a species of tyranny or at least of compulsion" in order to arrive at the conclusion "*this is thoroughly unevangelical and un-Lutheran.*" In order to show that we do not depend on discipline for our preservation in the truth (which discipline Scripture earnestly inculcates upon us) the sentence would have to read: Discipline etc. *are* a species of tyranny or at least of compulsion. And then notice the fallacy of opposition in the last statement: "We intend to trust in the power of the truth and the love which it creates in its adherents rather than in discipline,"—as though true evangelical Christian discipline were not precisely dependence on the power of the truth and the love which it creates in its adherents!

For an example of a practical application of the principle stated in I Tim. 5, 20 by Paul to his fellow-apostle Peter compare Gal. 2, 14. (Cp. also Titus 1, 13.)

The Voice of Genuine Lutheranism

To show the commitment of genuine Lutheranism to the Scriptural principle which we are discussing and urging, we shall cite a testimony from the great Reformer himself. Up to now Scriptural example has been thus interpreted, Luther says (St. L. Edit., III, 185-187), that "one should not touch nor rebuke clerical prelates, nor reprove their vices." "This," he says, "they have so driven into the world, and protected themselves thereby, that everyone has been afraid to open his mouth against them. But now, it is nevertheless a pity and a perilous thing when one thus drives Scripture passages into people with a false understanding of them so that they conceive of the matter in that way. For, as I have experienced, it afterwards takes

more to unlearn this again than it took before to learn it.

"One must therefore get a right understanding of Scripture in the first place. It is true, we should live thus with our fellow-Christian: If we know of a shameful thing which is still secret, we should cover it up; as I should much desire that men should do to me. [This is clearly a reference to the Golden Rule, Mt. 7, 12.] When however it is public, so that everyone knows it, and it can no longer remain concealed, we should once again help to construe and put it in a favorable light as much as possible [cp. the Eighth Commandment—putting the best construction on everything]. But that one leaves it unrebuked and does not resist, this can in no way be done. For thus St. Paul says to Timothy [First Epistle, 5, 20]: You should rebuke publicly, so that others are struck by it. And see how he himself proceeds and also reproves their conduct in spiritual matters, calling them hypocrites and sects that are to be condemned, and the like. Why does he do this? Because their conduct was a public offense which led people to the point where he would be expected to say that their cause was right. Here there was no more covering up or remaining silent; for souls are destroyed thereby.

"When a vice, therefore, thus spreads and works harm, one must no longer maintain silence. While it is secret, however, so that it harms no one but himself alone, I should keep still and secretly rebuke and help him overcome or bury it, so that it breaks out no further.

"Thus our blind leaders have drummed it into us that one should not find fault with the pope nor the divines when they do not perform their office, and live in a much more worldly fashion than anyone else; and they did violence to [Scriptural] example to this end and made a special chapter of it in their sacred law. To this we say No. Let it be that one keeps quiet what is secret; but when it is known to everyone that their conduct and their administration is contrary to the Gospel, we must say this openly, so that people don't get possessed of the notion as though it were right."

In the *Concordia*, which is the Latin name for the Book of Concord, containing the official confession of the Lutheran Church (and after which our "Concordia" Seminary in St. Louis is named), the Reformation fathers once for all committed our Church to the basic principle concerning *Articles in Contro-*

versy with respect to the Antithesis or Opposite Doctrine, "that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them [everyone knew very well that this included even works of Philip Melancthon, Luther's erstwhile great co-worker], or even now may be disposed to defend them, might be exposed (distinctively repudiated), so that everyone may be faithfully warned against the errors, which are spread here and there in the writings of some theologians [professed adherents of the Augsburg Confession are expressly meant], and no one be misled by the reputation (authority) of any man." (Trigl., p. 855.)

What the Missouri Synod Has Come to Today

The Missouri Synod is committed to the above principle. In its Articles of Incorporation it, moreover, states (Article II—Objects) as its first object "To unite in a corporate body the members of the Evangelical Lutheran Church who acknowledge and *remain true* to the Book of Concord of the year of our Lord 1580 as a true exhibition of sound Christian doctrine." (Our emphasis.)

Yet, unbelievable as this may seem, our Concordia Theological Seminary in St. Louis, which is named after the Book of Concord (the *Concordia*) is headed in its Department of Graduate Studies by Dr. Martin H. Scharlemann, Professor of Biblical Interpretation, who denies the Inerrancy of Holy Scripture and who teaches a host of other errors in an attempt to uphold such a horrible and blasphemous doctrine.

What is almost more unbelievable, and yet is true, is that, up to the time of this writing, officials have not publicly repudiated Dr. Scharlemann's horrible and blasphemous doctrine, even though at least some of them, especially at the top, have known of such errors better and longer than we ourselves have known them. (We have known of their public dissemination and defense beyond the seminary classroom since well over a year ago; Dr. Scharlemann himself has stated that his denials are "the product of more than six years of investigation and reflection.") Formal appeal to our highest officialdom has thus far been in vain. It has not brought about the requisite repudiation of the public doctrine at issue nor removal of Dr. Scharlemann from the teaching ministry of our church.

We know that there are members on the faculty of our Concordia Seminary in St

Louis (God bless them!) who are chafing under the present terrible situation and crying, "How long, O Lord!" We know that there are students who tremble at what they are exposed to without daring to open their mouth lest worse evil befall them. (God help them!). Yet, under the benign protection of the President of Synod, to whom the supervision of doctrine within it is committed, and of the Board of Control of Concordia Seminary, the duty of which it is "to safeguard . . . the religious interests of Synod in such institutions" (By-Law 6.21 to the Constitution of the Missouri Synod), Dr. Scharlemann is being permitted to infect present and future professors and pastors of our church.

We can only hope, with sincere prayer to God, that knowledge of the actual situation in which our synod finds itself today may come to the attention of as many of its members as at all possible, and that they will rise up in righteous indignation against permitting such a fatal situation to be continued for even a moment.

The Law of Love

In defense of its failure to rid our church of such cancers as Dr. Scharlemann's teaching, and others, our officialdom frequently pleads "love." We are not going to enter upon a discussion of this subject in all of its vast range. But we do want to say one or the other thing relative to it which is particularly pertinent to the situation in hand.

When one demands Love, he is pleading the summary requirement of *Law*. Now, we are evangelical Christians. Just for this reason we are all for God's Law in its right place. But when men, official or non-official, urge in the name of "love" that we meet *their own requirements contrary to the Word of God*; when they demand of us that we excuse them from repudiating false doctrine which is being publicly proclaimed, *this is the very worst of all legalism*. It is then time to say with Luther: "Cursed be that love which is maintained to the harm of the doctrine of faith, to which all must yield,—love, an Apostle, angels from heaven, etc." (St. Louis Edit., IX, 645.) It is then time to say with the blessed Apostle: "Stand fast therefore in the Liberty wherewith Christ hath made us free!" (Gal. 5, 1.)

To cite Luther once more: "We should learn to magnify and glorify the majesty and authority of God's Word. For it is no small thing, as sectarians deem nowadays; but a

title of it is greater than heaven and earth. Therefore we here have no respect to love or Christian unity, but we simply make use of the judgment seat; that is, we curse and condemn all who even also in the least pervert or violate the majesty of the divine Word, for a little leaven leaveneth the whole lump. If however, they leave the Word of God to us entire and intact, we are not only ready to maintain love and unity with them, but we offer ourselves to be their servants and to be willing to do everything." (IX, 654.)

This is our unalterable position over against every fellow-member of our church, official or non-official.

☉ Dr. Luther's Celebrated Words to George Major

Luther already during his own lifetime could not help noticing and deploring a spirit of indifferentism over against doctrine, especially the doctrine of the Lord's Supper, among his own colleagues, his fellow-professors at the great University of Wittenberg. His chief co-worker Philip Melanchthon, and others, including the younger George Major, put themselves under suspicion both by things they said and did, and more often by what they left unsaid and undone. Shortly before his death Luther therefore invited them to his home and addressed words of solemn warning to them. "I am not afraid of the papists," he said; "*our brethren* will inflict the damage on the Gospel. . . . They will give the Gospel a harder blow than did the papists." And again: "I see that soon after my death the most prominent brethren will fall away."

About that time the Regensburg Colloquy was to be held with the papists. George Major was to be sent to this colloquy in place of Melanchthon, who was ill. When Major was ready to go to Regensburg he went to Luther to get his parting blessing. Above the door of Luther's study he found these words written in the great Reformer's hand: **OUR PROFESSORS MUST BE EXAMINED CONCERNING THE LORD'S SUPPER.** "Esteemed father," Major asked Luther, "what is the meaning of these words?" "Exactly what you see and what they say, that is the meaning of these words!" replied the great doctor. "And when you come home again, and I too, an examination will have to be held to which you as well as others will be summoned." When Doctor Major, however, wanted to clear himself of this suspicion by solemn protesta-

tion and clear testimony, he finally received this reply:

You bring suspicion upon yourself by your silence and covering up of error. If you really believe as you now speak in my presence, then say so also in the church, in public lectures, in sermons, and in private discussions, and strengthen your brethren and help the erring back on the right track and oppose the wanton spirits. Whoever regards his teaching, belief, and confession as true, right, and certain cannot stand in the same stall with others who teach false doctrine or are adherents of it, nor can he always have fair words for the devil and his minions. A teacher who remains silent over against errors and yet insists that he is a true teacher is worse than an open fanatic and by his hypocrisy does greater harm than a heretic, and he cannot be trusted; he is a wolf and a fox, a hireling and a belly-server, etc., and he dare despise and surrender doctrine, Word, faith, sacrament, churches and schools. Either he is secretly a bed-fellow with the enemies, or he is a skeptic and a weather-vane and wants to see how things will turn out, whether Christ or the devil will win the day; or he is entirely uncertain within himself and not worthy to be called a learner, let alone a teacher, and he does not want to make anyone angry, nor does he want to speak up for Christ, nor hurt the devil and the world, etc."

Doctor Major weighed these words, expressed his thanks for them, and faithfully agreed to follow them, and thus blessed Luther. And he often repeated and retold these earnest words which the great man of God had spoken to him.

(Cp. *Luther's Works*, St. L. Edit., XVII, 1179f; F. Bente, *Historical Introduction to the Symbolical Books*, p. 94.)

● Correspondence with President Behnken by St. John's Ev. Lutheran Church, Clinton, Iowa

Concerning the Attack on Holy Scripture Spearheaded by Dr. Martin H. Scharlemann To President J. W. Behnken

It has come to our attention that division and offense contrary to the doctrine which we have learned are being caused in our Church (Missouri Synod and Synodical Conference) through a movement rejecting the inerrancy of Holy Scripture and its plenary and verbal inspiration. By this movement, spearheaded

by Dr. Martin H. Scharlemann, Director of the Graduate Department of Concordia Seminary, St. Louis (*Essay on The Bible as Record, Witness, and Medium*) those responsible for it are not serving our Lord Jesus Christ, but their own perverted interests. According to Holy Scripture they should be marked and avoided. (Rom. 16, 17-18.)

Anyone who does not share the corporate confessional position of a Church cannot honestly claim identification with its fellowship. Much less can such a one be admitted to, or remain in, its teaching ministry,—perhaps on the specious plea of violation of conscience or academic freedom. No one is forced to believe, teach, or confess what we believe; but no one who does not believe, teach, or confess what we believe has any right to force himself upon our fellowship. This would rather be an actual violation of our conscience and of our freedom under the Gospel as guaranteed by the Constitution of the Missouri Synod. (Const., Art. III, 8.)

"The orthodox character of a church is established not by its name nor by its outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is *actually* taught in its pulpits, in its theological seminaries, and in its publications." (Brief Statement of the Doctrinal Position of the Missouri Synod, #29.)

We ask that in keeping with Synod's first avowed purpose or object ("the conservation and promotion of the unity of the true faith, Eph. 4, 3-6; I Cor. 1, 10, and a united defense against schism and sectarianism, Rom. 16, 17"—Constitution, Art. III, 1) Dr. Martin H. Scharlemann, in view of his false teachings, subversive of the historic Christian faith confessed by our synod in its Brief Statement (#1-3), be promptly removed from the teaching ministry of our Church and that his errors be *distinctly repudiated* (Formula of Concord, Trigl. p. 857:19).

(Submitted by St. John's Church, Clinton, Iowa, 9-22-59.)

October 5, 1959

St. John's Ev. Lutheran Church
The Rev. Paul H. Burgdorf, Pastor
422 Main Avenue
Clinton, Iowa

Dear Members of St. John's:

This will acknowledge receipt of your letter of protest against Dr. Martin Scharlemann as a professor at our Concordia Seminary, signed by your pastor, the Rev. Paul H.

Burgdorf, and the elders, Messrs. Gerhart A. Kopf and John M. Rhame.

After we have had opportunity to review this protest, you will hear from us.

Respectfully yours,
J. W. Behnken

November 9, 1959

St. John's Ev. Lutheran Church
The Rev. Paul H. Burgdorf, Pastor
422 Main Avenue
Clinton, Iowa

Dear Fellow-Lutherans:

With reference to the protest registered by your congregation and signed by the Pastor and Elders, let me say that this has been placed into the hands of President A. O. Fuerbringer. It should have been sent to him directly by your congregation. The Vice-Presidents and I feel that this is the proper procedure which should be followed. You will hear from Dr. Fuerbringer.

With kindest greetings,
Cordially yours,
J. W. Behnken

November 16, 1959

The Rev. John W. Behnken, D.D.
President, Lutheran Church—Missouri Synod
210 N. Broadway, St. Louis 2, Missouri

Dear President Behnken,

We deeply deplore that in reply to our communication of Sept. 22, we have thus far received from you repeated suspensions of judgment in so critical a matter as the wholly subversive teaching within our synod that the time has come to insist that the word Inerrancy is inappropriately used of Holy Scripture. Our communication asked that Dr. Martin H. Scharlemann, who now for more than a year has been openly spearheading such an attack on Holy Scripture (not to speak of his activity at our St. Louis seminary), be promptly removed from the teaching ministry of our church, and that his error, by which others have already been infected, be distinctly repudiated.

Under date of Oct. 5, the following suspension of judgment in this matter was received from you: "After we have had time to review this protest, you will hear from us."

Under date of Nov. 9, you sent us another suspension of judgment advising us that our communication has been placed into the hands of Dr. A. O. Fuerbringer, president of our St. Louis seminary faculty, and faulting us for not having ourselves directly done this.

Synod, in the interest of the conservation and promotion of the unity of the true faith and a united defense against schism and sectarianism, in its Constitution (Art. XI B — Duties of President) guarantees us the following procedure:

"1. The President has supervision regarding the doctrine and the administration of a) All officers of Synod; b) All such as are employed by Synod;" etc. This includes the faculty of our St. Louis seminary. (Cp. also "2" & "3.") By-Law 2.27 to the Constitution (Supervision by the President) provides that "The President, in exercising supervision over the doctrine taught in Synod and over the administration of all officials and employees of Synod, shall at regular intervals visit or cause to be visited all the educational institutions of Synod."

Art. XI B 4 provides that "The President shall see to it that the resolutions of Synod are carried out." At its last convention (San Francisco, June, 1959) Synod adopted a resolution stressing anew that all professors at its educational institutions are to teach in harmony with the Brief Statement of its Doctrinal Position, and not contrary to it. Accordingly, you, as President, are to see to it that this resolution is carried out.

In accordance with the procedure provided by Synod's Constitution and By-Laws, and the protection against schism and sectarianism guaranteed us under Art. III: 1.8 of the Constitution (Objects), we shall forward to you for prompt and proper action any communication which may come to us from Dr. Fuerbringer.

Meanwhile we again want to assure you that we deplore most deeply your failure thus far distinctly to repudiate the horrible doctrine by which Dr. Scharlemann, for one, is disrupting the unity of the faith of the Missouri Synod and of the Synodical Conference, and your digression in bringing about the prompt removal from Synod's teaching ministry of anyone and everyone committed to such blasphemy, contrary to the solemn pledge of our professors at their installation. (Brief Statement, #1-3; By-Law 4.21.)

Believe us most earnestly and sincerely
Yours for the preservation of the true faith of our Missouri Synod,

ST. JOHN'S EV. LUTHERAN CHURCH
by Paul H. Burgdorf, Pastor
John M. Rhame, Elder
Gerhart A. Kopf, Elder

❶ The Right of Christians to Judge Doctrine

"IT IS THE RIGHT OF ANY AND ALL CHRISTIANS TO DISCERN AND TO JUDGE DOCTRINE, AND THIS INDEED SO TRULY, THAT HE IS ACCURSED WHO ENCROACHES ON THIS RIGHT BY A HAIR. FOR CHRIST HIMSELF HAS ORDAINED THIS RIGHT IN INSURMOUNTABLE AND NUMEROUS PASSAGES, E.G., MT. 7, 15: 'BEWARE OF FALSE PROPHETS, WHICH COME TO YOU IN SHEEP'S CLOTHING.' HE CERTAINLY ADDRESSES THIS WORD AGAINST THE TEACHERS TO THE PEOPLE, AND COMMANDS THEM THAT THEY SHOULD AVOID THEIR FALSE TEACHINGS. HOW CAN THEY, HOWEVER, AVOID THEM WITHOUT DISCERNING THEM? AND HOW DISCERN THEM WHERE THEY DO NOT HAVE THE RIGHT TO JUDGE? BUT NOW HE GIVES THEM (THE PEOPLE) NOT ONLY THE RIGHT, BUT ALSO THE ORDER TO JUDGE."—Luther (St. Louis Edit., XIX, 341).

Generals don't win wars; the soldiers do!
— Francis Machina

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❷ Correspondence Between CLPB and Board of Control of Concordia Seminary, St. Louis

Concerning Dr. Scharlemann's
Attack on Holy Scripture

Rev. Paul Burgdorf
Clinton, Iowa

St. Chales, Missouri
September 22, 1959

Dear Brother,

I am writing to you in reference to a statement in the *Confessional Lutheran* of July-August in which you say, "In a recent conference paper on Revelation and Inspiration Dr. Scharlemann has openly denounced the verbal and plenary inspiration of Holy Scripture."

You know, of course, that neither Dr. Scharlemann nor the Board of Control of Con-

cordia Seminary can leave such a statement unchallenged, and we should like to inquire of you about your source of information in making this statement.

Dr. Scharlemann emphatically declares to us that he did no such thing and never intends to, and that he fully accepts and teaches verbal and plenary inspiration of Scripture.

In view of Dr. Scharlemann's statement it devolves upon you, the accuser, to make a declaration of proof for what you have published. Will you please, therefore, inform the Board of Control of Concordia Seminary just what Dr. Scharlemann said that gives you the right to make your accusation.

The Board of Control of Concordia Seminary is deeply concerned with the maintenance of pure doctrine in its classrooms and in the public utterances of its professors. We make a practice of having men who are to teach at the Seminary interviewed respecting their doctrinal position and their intention of teaching before issuing calls to them. We are so deeply concerned in this matter that a statement like yours is a terrible shock to us.

If it should be discovered that any of our professors are teaching something not in consonance with Scripture, we must know about it in order to take remedial steps. On the other hand, if accusations are made that cannot be proven, it becomes our duty to demand a retraction.

To enable us to take one or the other of these two steps, will you have the kindness to furnish us with proof of the truth of the statement that you have made over the initials of your signature in the *Confessional Lutheran*?

I am sure that you will not wish to refer us simply to Dr. Scharlemann's manuscript and that you will recognize that the accuser is to furnish the proof and not the accused.

Your statement that has given rise to this correspondence is evidence of your concern for purity of doctrine at our seminary; we assure you that we, the members of the board of control, have that same concern, and that we intend to defend the seminary and its professors against accusations that are made without proof. We are asking your help in carrying out this mandate from synod.

Respectfully yours,
Secretary of Board of Control
Frederic Niedner

Rev. Frederic Niedner
609 No. 6. Street
St. Charles, Missouri

Oct. 9, 1959

Dr. Frederic Niedner, D.D.
Secretary of Board of Control
Concordia Seminary
609 N. 6th Street
St. Charles, Missouri

Dear Doctor Niedner,

Your letter of Sept. 22, addressed separately to two members of the editorial staff of the Confessional Lutheran Publicity Bureau, was considered at a meeting of the CL staff and representatives of the CLPB.

The CL staff and representatives of the bureau kindly ask that you clarify the second last paragraph of your letter. This paragraph reads:

"I am sure that you will not wish to refer us simply to Dr. Scharlemann's manuscript and that you will recognize that the accuser is to furnish the proof and not the accused."

In behalf of the CL staff and the CLPB, I remain,

Very sincerely yours,

Paul H. Burgdorf

P.S.: We have had no complaint from Dr. Martin H. Scharlemann.

St. Charles, Missouri
October 13, 1959

Rev. Paul H. Burgdorf
422 Main Avenue
Clinton, Iowa

Dear Brother,

Your letter came a few minutes ago and I hasten to answer. The paragraph in my letter to which you refer was really quite unnecessary and if it will help to simplify the present procedure I shall gladly ask you to delete it from the correspondence.

It occurred to me, as I wrote the letter, that you might not be in possession of a copy of Dr. Scharlemann's paper and that you might, in a friendly way, reply that I need only read the paper to discover what we are asking for. It would have been impossible for me to do that anyway; but for the sake of clearing up this unhappy matter, why not just delete that paragraph from my letter? Then we can go right on with what is really the heart of the matter: What did Scharlemann say that brought out your accusation?

I would not presume to say why Dr. Scharlemann has not communicated with you directly, but the Board of Control is charged by Synod (Handbook 6.21) "to safeguard the financial, academic and religious interests of Synod in such institutions"; and in order to

safeguard the reputation of the seminary as a purveyor of orthodox teaching we must know the reason for any accusation that is made to the contrary.

Sincerely yours,
Frederic Niedner

Oct. 23, 1959

Dr. Frederic Niedner
Secretary Board of Control
Concordia Seminary
609 N. 6th Street
St. Charles, Missouri

Dear Dr. Niedner,

We shall delete from your letter of Sept. 22 its second last paragraph, as directed in your letter of Oct. 13, which is now before us. However, the latter letter has now become a part of the record in the issue concerning Dr. Scharlemann's attack on Scripture. In this letter you write: "It occurred to me, as I wrote the letter, that you might not be in possession of a copy of Dr. Scharlemann's paper and that you might, in a friendly way, reply that I need only read the paper to discover what we are asking for. It would have been impossible for me to do this anyway."

This in substance, repeats what was said in your previous letter and thus leaves it a part of the record after all. Let me assure you that we are as anxious to get at the heart of the matter before us as you appear to be. It is therefore important for us to know the reason for your restriction toward doing this.

In other words, if, in order to safeguard the reputation of our St. Louis seminary as a purveyor of orthodox teaching you must know the reason for any accusation that is made to the contrary, why did you write that *it would have been impossible for you to read Dr. Scharlemann's paper* to discover what you are asking for.

Believe us

Sincerely yours,
PHB

CONCORDIA SEMINARY
801 De Mun Ave.
St. Louis 5, Mo.

October 26, 1959

Dear Brother Burgdorf,

Your letter just reached me and once more I hasten to answer. I wrote the sentence that I would have been unable "to do that" simply because I did not have a copy of Dr. Scharlemann's paper.

With friendly greetings, Yours,
Frederic Niedner

THE CONFESSIONAL LUTHERAN

October 28, 1959

Dear Doctor Niedner,

We wish to thank you for your letter of Oct. 26, which was here on my return from a regional conference tonight.

Clarification of the third paragraph of your letter of Sept. 22, should bring us to the heart of the matter before us. That paragraph reads: "Dr. Scharlemann declares to us that he did no such thing and never intends to, and that he fully accepts and teaches verbal and plenary inspiration of Scripture."

The clarification we desire is this: 1) In making this declaration is Dr. Scharlemann using the terms "verbal and plenary inspiration of Scripture" in the sense in which the Missouri Synod confesses this doctrine in the Brief Statement of its Doctrinal Position (#1 & 3) and in Questions 10 and 11 of the synodical Catechism? 2) In receiving this declaration are you understanding Dr. Scharlemann in the said sense?

1 and 3 of the Brief Statement read:

1. We teach that the Holy Scriptures differ from all other books in the world in that they are the Word of God. They are the Word of God because the holy men of God who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration, II Tim. 3, 16; II Pet. 1, 21. We teach also that the verbal inspiration of the Scriptures is not a so-called "theological deduction," but that it is taught by direct statements of the Scriptures, II Tim. 3, 16; John 10, 35; Rom. 3, 2; I Cor. 2, 13. Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10, 35.

2. We reject the doctrine which under the name of science has gained wide popularity in the Church of our day, that Holy Scripture is not in all its parts the Word of God, but in part the Word of God and in part the word of man and hence does, or at least might, contain error. We reject this erroneous doctrine as horrible and blasphemous, since it flatly contradicts Christ and His holy apostles, sets men up as judges over the Word of God, and thus overthrows the foundation of the Christian Church and its faith.

Questions 10 and 11 of the synodical Catechism read:

10. What does "by inspiration of God" mean? "By inspiration of God" means that God the Holy Ghost *moved* the holy men to write, and *put into their minds*, the very *thoughts* which they expressed and the very *words* which they wrote. (Verbal Inspiration.) II Pet. 1, 21; I Cor. 2, 13.

11. Whose word, then, is every word of the Bible? Every word of the Bible is God's *word*, and therefore the Bible is without error. John 17, 17; II Tim. 3, 16; John 10, 35.

With the most cordial Christian greetings,

Paul H. Burgdorf

St. Charles, Missouri

November 21, 1959

Rev. Paul Burgdorf

Clinton, Iowa

Dear Brother Burgdorf

Your letter of October 28, 1959 was read to the board of control of Concordia Seminary in its meeting of November 16. In reply the board wishes to ask you for proof of the statement made in the Confessional Lutheran concerning which we have been corresponding. Please indicate to us which statements of Dr. Scharlemann caused you to write as you did.

Sincerely yours,

Board of Control of Concordia Seminary
By Frederic Niedner, Secretary

Dec. 15, 1959

Dear Doctor Niedner,

In your very first letter to us (Sept. 22, 1959) you stated that Dr. Scharlemann declares to you that he "fully accepts and teaches verbal and plenary inspiration of Scripture."

You must realize that by such a statement you would seem to be prejudging the case against Dr. Scharlemann, and defending his horrible and blasphemous doctrine concerning Scripture, which overthrows the foundation of the Christian Church and its faith. This is especially the case since you indicated that it would have been impossible for you to read his essay, "where you might discover what you are looking for," simply because you had no copy of it. By your statement you at the same time suggested yourself the procedure which we are following in our insistence that you advise us as to whether or not Dr. Scharlemann's declaration was made by him and received by you in the sense of Missouri's confession, as it is documented for instance in the Brief Statement of its doctrinal position (par. 1-3) and in its Catechism Explanation (Questions 10-11), to

which official public testimony we referred you in our last letter (Oct. 28).

If, as now appears to be the case, you should be unable or unwilling to give us the simple assurance which we have requested and which is mandatory among Christian brethren professing a common faith, that we are actually speaking one and the same language, and more specifically the common confessional language of the Missouri Synod, it would obviously be senseless to try to communicate with each other. For, failure to employ a common language would render impossible intelligible and honest communication between us.

You must also realize that such a situation would incapacitate the Board of Control for its duty "to safeguard the . . . religious interests of Synod" (Brief Statement and Catechism as above; By-Law 6.21 to the Constitution of the Missouri Synod), against which the contrary interests of Dr. Scharlemann are directed. That Dr. Scharlemann's interests are directed precisely against what the Missouri Synod publicly confesses as its doctrinal position is clear beyond question from his essay (The Bible as Record, Witness and Medium), from a tape-recording of his presentation of that essay in part at the 1959 Spring Session of the Pastoral Conference of the Northern Illinois District in Melrose Park on April 8 and 9, and from the competent testimony of a cloud of witnesses, inclusive of ourselves.

We cannot help adding that we are terribly disappointed by the Board's temporizing in so critical a matter concerning the spiritual and eternal welfare of all of us, and that, unless the Board chooses still to become articulate with reference to it, we shall be left with deep regret to follow our own counsel in our earnest and determined endeavor to have the fatal situation confronting us righted.

In behalf of the *Confessional Lutheran* staff and members of the Confessional Lutheran Publicity Bureau, I remain

Yours for speaking the truth in love,

Paul H. Burgdorf

Copy to: President Behnken and Pres. Fuerbringer

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● What Is a Doctrine?

Luther: "The Doctrine Is Not Ours, but God's." (St. L. Edit., IX, 644:109.)

This is written to create greater interest in the vital matter of the answer to the question, What is a Doctrine? and to further study of it by the clergy of the Synodical Conference. It is a most important and simple issue, for in the answer lies the basis for the future course of our Lutheran Church.

Where Do We Stand at the Present Time In This Matter?

"We believe, teach and confess that the sole truth and standard according to which all dogma together with all teachers should be established and judged are the prophetic and apostolic Scriptures of the Old and of the New Testaments alone." (Formula of Concord.)

The Missouri Synod was asked at its Saginaw Convention in 1944 to adopt a definition of "a Scriptural doctrine." The following definition was adopted: "A Scriptural doctrine is a truth contained in, expressed by, or properly drawn from Scripture." (*Proceedings*, p. 250.)

At Milwaukee in 1950 the Synod adopted the following resolution, *Proceedings*, p. 657 (Note that here we are really dealing not with the matter of doctrine, but with *another matter*—interpretation): "Whereas the question of 'official' interpretation, or exegesis, has been raised among us: be it resolved that Synod recognizes that there may be legitimate differences of opinion in purely exegetical matters, but that this liberty does not extend farther and that no interpretation may be held which is contrary to the analogy of faith; and be it further resolved that all members of Synod should guard against abuse of this liberty, which would cause confusion and disturbance in Synod."

In the *Lutheran Witness* for April 17, 1951, on page 1, a layman from Texas in a letter asked the question: "Does any church body have a right to set itself up above all others in matters pertaining to the purity of its teachings? etc." The editorial committee gave the following answer: "The source and touchstone of all Christian teaching is the Bible. Furthermore, the interpretation of the Bible must come of the Bible itself. True, it takes humility and patient study to discover how the Bible interprets itself. But once an interpretation has been reached by this route, there can no longer be any question of one

church over another, but the Bible is over all."

In answer to a request for an answer to the question: "What is a doctrine?" Synod at Houston in 1953 resolved: "That this question be referred to the Committee on Doctrinal Unity and the faculties of our two theological seminaries for joint study," and "That the results of this study be made available to all pastors, teachers, and congregations of our Synod." That report of the Committee appeared in the *Lutheran Witness* on May 8, 1956, p. 10. Among other things the report reads as follows: "While the whole content of Scripture may be summed up under the term 'doctrine,' 'a doctrine' has in the usage of the church come to have a more restricted sense, and may be defined as follows: 'A doctrine is an article of faith which the church, in obedience to her Lord, and in response to her specific needs, derives according to sound principles of interpretation from Scripture as the sole source of doctrine, and sets forth in a form adapted to teaching.'"

The above statement, also known as the Houston report, is not in conformity with: "Statement on Scripture, adopted at the 1958 Synodical Conference Convention." (*Lutheran Witness*, February 24, 1959, page 9.) There we read: "Scripture alone is to interpret Scripture. The hermeneutical rule that Scripture must be interpreted according to the rule, or the analogy, of faith means that the clear passages of Scripture, not any theological system or dogmatical summary of Bible doctrine, are to determine the interpretation. Seemingly obscure passages must not be interpreted so as to pervert or contradict clear passages. This means that every statement of Scripture must be understood in its native sense, according to grammar, context, and linguistic usage of the time."

Unfortunately, the Houston report had required no more than "that this question be referred to the Committee on Doctrinal Unity and the faculties of our two theological seminaries for joint study," and "That the results of this study be made available to all pastors, teachers, and congregations of our Synod." This report was not dealt with at subsequent conventions, and is presumably, therefore, still under study by the members of Synod.

Pieper on Doctrine

To clarify our thinking on this most important question: "What is a doctrine?" we

can do no better than to quote from Pieper's *Dogmatics* (English translation, 1950, p. 1): "... the entire Christian doctrine is revealed and set forth in Scripture passages so clear that the learned and unlearned alike can understand them; they do not stand in need of 'exegesis' for explanation. If Scripture did not have this quality, it would not be for all Christians 'a lamp unto their feet and a light unto their path,' nor would all Christians be able to establish the truth of their faith by Scripture and in the light of Scripture to mark and avoid false teachers. God gave His people a Bible which presents the entire Christian doctrine in all its parts in passages which need no clarification on the part of the exegetes." Luther says that the sole purpose of his writings and particularly of his exegetical works is to lead back into Scripture, to get every Christian to base his faith on the bare Scripture, on the "nuda Scriptura," minus any "gloss" (Interpretation). P. 359. 360.

Pieper quotes Luther: "We have first to remove the error that the Scriptures are obscure and must be illuminated by the doctrine of men. . . . (This) is certainly a capital error and a blasphemy." (P. 362.)

As for clarifying for ourselves the "dark" passages of Scripture by means of the "light" in the clear passages, Luther says: "Whoever attempts to shed more light on dark passages of Scripture, than Scripture itself offers in its clear passages, is adding to God's Word. And whoever obscures clear passages by bringing in obscure passages is taking away from God's Word." (P. 364.)

Pieper concludes: "The talk common in our day that all church bodies stand on Scripture and differ only in their interpretation of it, is not in accordance with the facts. The Roman Church does not stand on Scripture, but on the papal interpretation of Scripture. The Reformed Churches, as far as they differ from the Lutheran Church, do not stand on Scripture, but on Zwingli's, Calvin's, etc., interpretation of Scripture. *The Lutheran Church, however, does not stand on an interpretation of Scripture, but on Scripture ITSELF.*" (P. 367.) The Missouri Synod therefore confesses in its Brief Statement of its Doctrinal Position (Par. 2): "With the Confessors of our Church we teach also that the 'rule of faith' (*analogia fidei*) according to which the Holy Scripture are to be understood are the clear passages of *the Scriptures themselves* which set forth the individual doctrines. (Apology, *Trigl.*, p. 441:60.)"

Interpretation or Scripture Itself?

Webster's Dictionary states: "To interpret means to set forth the meaning of . . . to understand in a particular way . . . to translate . . . explaining what is unintelligible, not understood, or not obvious: as the difficult interpretation of a difficult passage in an author."

The word "interpretation" (or "exegesis") has been in use in the Lutheran Church for centuries and always stands for "Schriftauslegung." Not one single doctrine of our Lutheran Church is based upon interpretation of Scripture, although that interpretation comes out of the Bible. We never establish or support a doctrine by interpretation. By interpretation we teach a certain doctrine which already was established upon the *naked Word of God*! Thus all our fundamental and non-fundamental doctrines are not based upon interpretation of Scripture, but on such portions of Holy Writ as are so clear that no man need interpret them. By attempting to interpret words (in any sense other than simply to translate them into some other language) in order to establish or prove a doctrine, we cast a shadow upon the doctrines of our church. Good theologians are not interpreters of Scripture but teachers of Scripture. Here lies the answer to the question: When and why are we a true visible Church?

Let us remember that all Scripture in itself is clear and unmistakable, for the Holy Spirit is its Author. It is only because our minds are beclouded by sin that some portions of the Bible are not clear to us and need Biblical interpretation. The "*nuda Scriptura*" does not need interpretation, but needs only to be taught. It is not only impossible to interpret "*nuda Scriptura*," but this is a "blasphemy," as Luther terms it. If we must interpret "*nuda Scriptura*," then there is no "naked Word" to clear up the dark portions of the Bible.

God judges us according to the Ten Commandments. Must we interpret them to know what is right or wrong? Does God want us to do that? Are they not clear enough as they read? Where would you find anything clearer in Scripture than the Ten Commandments or the Gospel?

Again, on the basis of the "bare Word," we believe, teach, and confess that all are sinners: "There is not a just man upon earth that doeth good and sinneth not."

We believe, teach, and confess that no man can work out his own salvation by good works: "Therefore we conclude that a man

is justified by faith without the deeds of the law."

We believe, teach, and confess that man can only be saved through faith in Christ Jesus: "Believe on the Lord Jesus Christ and thou shalt be saved."

How about all other doctrines? You will not find one single doctrine in our church based upon interpretation of Scripture. "If ye continue in my Word . . . ye shall know the truth!"

Interpretation of Scripture

A proper explanation of a portion of Scripture (Webster's definition) is always something which flows out of the bare Word, never vice versa. We can get along without such portions of Scripture as are in need of Biblical interpretation, because they are dependent upon the naked Word. Doctrines are not *based upon* the naked Word; they *are* the naked Word, systematically put together, assembled, set forth; *they are doctrines also before being formulated for purposes of teaching*. All doctrines are complete in every respect without such portions of the Word as require interpretation. How then can we say, "A doctrine is an article of faith which the Church derives according to sound principles of interpretation," or, "true, it takes humility and patient study to discover how the Bible interprets itself; but once an interpretation has been reached by this route, there can no longer be any question of one Church over another, but the Bible is over all"? Let us ask this question: Who shall patiently study to discover how the Bible interprets itself? Again, when such an interpretation has been reached, how can we be certain that it is, or is not, the correct "interpretation"? If there are several interpretations, how can we know assuredly which is the correct one? Which is it, "sound principles of interpretation," or "*nuda Scriptura*"?

What is a doctrine according to the position of our Synod, supported by Pieper, Luther, and other pure theologians?

"A doctrine is an article of faith which the Church, in obedience to her Lord, and in response to her specific needs, derives from Scripture, not according to sound principles of interpretation, but *solely* from the *naked Word of Scripture* itself, from the "*nuda Scriptura*," as the sole source of doctrine, and which the Church accordingly sets forth in a form adapted to teaching."

Otto H. J. Brauer, Novelty, Ohio

Since 1950, when this issue was raised, I made every effort to bring the matter contained in the above article, "What is a Doctrine?," to a God-pleasing conclusion. I repeatedly took this matter up with President Behnken, with a former Vice-President of Synod, with the doctrinal committee, and with several professors at St. Louis, in order to come to some agreement. The article was placed into their hands. I asked to let me know if Luther, Pieper, and the old church fathers were wrong. No commitment of any kind has been received to this day.—The *Lutheran Witness*, the *American Lutheran* [which boasts of being an Open Forum! Open for whom?—CL], and the *Lutheran Layman* had an opportunity to publish my article. I wish to thank the *Confessional Lutheran* for bringing this matter to the attention of its many readers. O. H. J. B.

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⊕ An Open Letter by the Rev. Otto H. J. Brauer

Relative to "Take Heed unto the Doctrine":

Essay Delivered at the 44th Convention of
the Lutheran Church—Missouri Synod,
San Francisco, Cal., June 17-27, 1959

[*Edit. Note:* The following Open Letter, addressed to Dr. Paul M. Bretscher in friendly fashion, was submitted to us for publication by the Rev. Otto H. J. Brauer of Novelty, Ohio. We are complying with the writer's request because the Letter shows his evident concern lest Scriptural doctrine be lost to our Church through a sinister "interpretation" principle, so rampant among churchmen today. We are also publishing the reply received by Pastor Brauer from Doctor Bretscher, in order to show the spirit in which his Letter was received. In view of the frame of reference in the essay to which he addresses himself, Pastor Brauer, as will be readily seen, when he speaks of "doctrine" and "our doctrine," writes from the point of view of a church which has been professing Scriptural doctrine to begin with; heterodoxy, false teaching, is therefore not in view.—CL]

Dear Professor Bretscher:

Your essays, "Take Heed unto the Doctrine," were inspiring, interesting, and

thought-provoking. In all humbleness permit me to make a few comments which I consider important in order to preserve the purity of the Word in our beloved synod.

You state: "But this concern of our church also means that we need constantly to examine 'doctrine' in the light of Scripture." "Nor can any aspect of doctrine be valid if it cannot be demonstrated and supported Scripturally. What an obligation therefore also for our church constantly to examine its teaching with reference to its Scripturalness."

Do you intend to say that "doctrine" and Scripture are two different things? Interpreters of Scripture do that. Scripture is "doctrine," and "doctrine" is Scripture. Doctrines are not based on Scripture, but *are* Scripture, and never outside of Scripture. How then can we examine our doctrines "in the light of Scripture" and see if Scripture supports such "sound doctrine"? If you interpret *nuda scriptura* [bare Scripture], then the uninterpreted Word must interpret dark portions of Scripture.

Here are a few fundamental "sound doctrines": "There is not a just man upon earth that doeth good and sinneth not." "Believe on the Lord Jesus Christ, and thou shalt be saved." "Therefore we conclude that a man is justified by faith without the deeds of the Law." All doctrines are the clear and naked Word of God. You say we must examine these "doctrines" in the light of Scripture and that they must be supported by Scripture. Our Synod, as well as the Synodical Conference, Luther, Walther, Pieper, and the church fathers always bitterly opposed such statements. "Other writings, however, of ancient or modern teachers, whatever name they bear, must not be regarded as equal to the Holy Scriptures" (Triglott, 777).

In your essay you say: "Our church subscribes to these Creeds and Symbols, furthermore, not 'insofar as,' but 'because' they are in truth the true interpretation of God's Word in Holy Scripture." [The Lutheran Church itself says, in its Confessions, that the doctrine confessed in common by its churches has been "*taken*"—*genommen*, *desumpta*—out of God's Word, and that it is for this reason that other writings should be *judged thereby*; Formula of Concord, Trigl., 855. 851,—CL.] We always taught and still teach that they are in truth the true *teachings* of God's Word in Holy Scripture, written as Luther says: "to lead back to Scripture, to get every Christian to base his faith on the bare

Scripture, on the *nuda Scriptura*, minus any gloss [interpretation]."

Again you say: "It [the New Testament] is the Christological interpretation of the Old Testament." Scripture nowhere states that the New Testament must interpret the Old Testament. But we always read, "that Scripture might be fulfilled." When Eve gave birth to Cain, she cried out, "I have gotten a man from the Lord." [Literally: "I have gotten the Man, the Lord!"] An example of mere, mistaken "historical judgment" supposedly based on Scripture; but she had understood the, as yet unwritten, Word of God, Gen. 3, 15.—CL] She was not in need of interpretation. I agree when you say, "Jesus, too, interpreted passages from the Old Testament, Luke 4, 16ff. Here we say with Joseph, "Interpretation belongs to God." [Besides, wasn't Jesus really preaching *fulfillment* of the Old Testament, v. 21, rather than interpretation?—CL.] Certainly, dark portions of Scripture can be interpreted by using clear and naked portions of the Word of God. Such interpretation does not add one iota to "sound doctrine." In our schools we teach reading, writing, and arithmetic. Do you say we must interpret these subjects and that the teachers are interpreters? The Constitution of the United States is never interpreted, but enacted laws are interpreted to see if they are in conformity with the Constitution. If not, they are declared unconstitutional.

In your essay you often mention teachers, preachers, witnesses, apostles, and prophets. If we are an *interpreting* church, why not "interpreters"? The Bible never does. [The Bible never mentions "interpreters"—except in the sense of *translators*, of a tongue or language otherwise unintelligible to others, or of the extraordinary miraculous endowment of for instance a Joseph or a Daniel as interpreters of divinely bestowed significant dreams.—CL] The same applies to [the activity of] teaching, preaching, testifying, witnessing, etc.; but never [does the Bible speak of] "interpreting" in the same sense. Let me quote a few passages: "Be My witnesses;" not, be my interpreters. "Preach the Gospel to every creature"—not, interpret the Gospel to every creature. "Paul preached the kingdom of God"—not, Paul interpreted the kingdom of God.

As long as we remain with the *nuda scriptura*, the naked Word, we will remain and be the true visible church here on earth. God preserve us from ever becoming an *interpreting* church! The greatest weapon of Satan is

to "interpret" the Bible. If all denominations will stand upon the naked Word, we will have one true visible church upon the earth, and have nothing but "sound doctrine"!

Yours in Christ,

Otto H. J. Brauer
Novelty, Ohio

August 13, 1959

Concordia Seminary, St. Louis
Aug. 22, 1959

The Rev. Otto H. J. Brauer
Novelty, Ohio

Dear Friend and Brother:

This acknowledges your letter with enclosure which arrived this morning. I appreciate your concerns, and will give both letter and enclosure careful thought.

Sincerely,

Paul M. Bretscher

PASS YOUR COPY OF THE CONFESSIONAL LUTHERAN ON TO SOME FRIEND

● Dr. Pelikan's Philosophical Theology

Jaroslav J. Pelikan's "Totalitarianism and Democracy: a Religious Analysis" seems a misnomer. Would not "theological" have been preferable to "religious"? In fact, the essay is an excellent example of philosophical theology employed in the interest of a historical-theological examination of the origins of democratic and totalitarian ideologies, which are in the Enlightenment and modern periods respectively. One is startled at the end to find "Christian theonomy" supposed to be sympathetic to "totalitarian heteronomy" because both acknowledge sovereignty! Need one say "sympathetic"? Is it not enough to point to a demoniac perversion of theonomy in totalitarianisms?

From a review *God and Caesar* (Augsburg Publishing House). In Augsburg Publishing House's "Book News Letter" by Prof. Wm. H. K. Narum, chair of philosophy and religion, St. Olaf College.

● Dr. Pelikan Fails to Find Creation out of Nothing in the Bible

The Chicago Sunday Tribune (Nov. 29) reported Dr. Jaroslav Pelikan (Missouri Synod) as contending that the controversy between the Christian religion and evolutionism "was not implicit in the Bible, but a product of theological dispute."

"He ascribed the first clear statement of the belief that man and nature were created out of nothing to the second century theologian, Theophilus of Antioch,"

Dr. Pelikan said that through the centuries the belief that man and nature were created out of nothing "became" basic to the Christian doctrine. "Today," he added, "most theologians are willing to admit that God might have created through evolution," and "that even the most reactionary theologian today feels obliged to pay serious attention to scientific explanations of the universe and of life." His statements were made in a lecture which was part of a program on science and theology in the Darwin centennial celebration at the University of Chicago on Nov. 28.

Science and Evolutionism

We have always had all due respect for science. True science is honest enough and humble enough to know that it has no explanations of the universe and of life. Evolutionism, popularized by Charles Darwin a century ago, is quite another thing. The Everyman's Library edition of Darwin's *The Origin of Species* has an introduction by a first-rate scientist, W. R. Thompson, which offers a scholarly and penetrating analysis of the failings not only of Darwin's theory, but of Neo-Darwinism as well. Dr. Thompson is director of the Commonwealth Institute of Biological Control, Ottawa, Canada. A basic criticism which this scientist makes is that Darwinism produced "the addiction of biologists to unverifiable speculation." He charges that its false concepts produced much time-wasting research. Speaking of the fact that Neo-Darwinists have turned to modern mutation theory as a mechanism of evolution, Thompson, rejecting mutations as a means of explaining how all living species might have evolved, condemns them as being in general "useless, detrimental, or lethal." He also criticizes arguments for evolution based on rudimentary organs, homology [similarity of structure], and biogenetic law [the principle that all life comes from life]. Believe it or not, many of the early biologists assumed that even such highly organized animals as insects and mice arose under certain circumstances from decaying matter. And when this was disproved, the discovery of microscopic animals and plants afforded a new world of life that for many years was the stronghold of the theory of spontaneous generation. It was not until researches, chiefly of Pasteur, during

the last century that biogenesis was established. As for the study of extinct forms of life or fossils, known as paleontology, Thompson has this to say: "The modern Darwinian paleontologists are obliged, just like their predecessors and like Darwin, to water down the facts with subsidiary hypotheses [suppositions] which, however plausible, are in the nature of things unverifiable." In short, evolutionism is not science. It is a *belief*, a doctrine. This is what Dr. Thompson also calls it. And of this "doctrine of evolution" he rightly says that it has a strong anti-religious flavor. (Cp. *Concordia Theological Monthly*, June, 1959, p. 455f.) Such speculative pseudo-"science" has had to change its beliefs over and over again; but the Word of God endures forever.

As regards what Dr. Pelikan says about scientific "explanations" of life, here is what a first-class scientist recently had to say about that matter in the *Wisconsin Career Bulletin*. Answering a question about the cancer cell and its possible cure, Dr. Robert J. Samp, medical and scientific director of the Wisconsin Division of the American Cancer Society, said:

"How soon will we understand the normal cell? How soon will we understand the process by which life, respiration, or the soul of the cell functions in the amazing factory and busy metropolis contained within one cell's boundaries? To understand abnormal growth or cancer one must first understand *normal* growth of life and this in itself is a scientific mystery challenging the world of science." (Cp. *Northwestern Lutheran*, Dec. 6, 1959.)

We are listening. Paying serious attention, in fact.

Modern Theology and the Bible

We suppose we would hardly classify as theologians at all, and so not even as reactionary theologians, in the register of men like Dr. Pelikan. Little does this matter. We merely wish to be and remain humble disciples of that Christ who is as despised in His lowly Word today (especially by Modernistic theologians) as He was in His humiliation as the Son of Man in the days of His flesh. And so we really do not care too much as to what modernistic theologians have to say about us. This leaves us quite unmoved. For, that modern theology is in a very bad way,—of this Dr. Pelikan's philosophic theology is in itself a most convincing demonstration.

But, even as a philosophic theologian, that is to say, one who is some sort of com-

bination of philosopher and theologian, really ought to know better than to say what Dr. Pelikan does say. Even the ancient *heathen* philosopher Plato knew better. Here is what he said: "We must lay hold of the best human opinion in order that borne by it on a raft, we may sail over the dangerous sea of life, unless we can find a stronger boat, or *some sure word of God*, which will more surely and safely carry us."

We have that sure Word of God, which Plato would like to have had. We have it in the Word of Old Testament "prophecy" (*speaking forth from God* "oracles" of God: II Pet. 1, 19; Rom. 3, 2), made even more sure in its one and only intended and true meaning by the testimony of the New Testament (II Pet. 1, 19). Such a Word we have e.g. in Gen. 1, 1. And we have it in that most wonderful chapter of Faith, Hebr. 11, where we read in v. 3: "*Through faith we understand that the worlds were framed by the Word of God, so that things which are seen WERE NOT MADE OF THINGS WHICH APPEAR.*"

But of course, it takes divine illumination to apprehend the things of God. For the men who wrote Scripture matched spiritual things with spiritual words taught by the Holy Spirit, who is its real Author; they do not speak in words taught by human wisdom. (I Cor. 2, 13.) The man whose powers of apprehension are limited to the exercise of his reason even at its best must therefore necessarily reject divine things as just so much foolishness; and a spiritual man, one who has "the mind of Christ," must forever remain to him a riddle and an offense, fit to be called meaningless names like "reactionary" or whatever vain opprobrium such a one may want to heap upon him from his particular point of view outside of Scripture. (Vv. 14-16.)

Evolutionists and evolutionistic "theologians" merely push the problem of the origin of things back in their thinking, any desired number of millions or billions of years, stick their speculative heads into the sand of Darwinism, and try to make themselves believe the problem is no longer there.

As every true scientist knows, there is still a force beyond experimental science; and this is the object of faith. We accept God's own record with full confidence and confess with Luther's Catechism: "I believe that God has made me and all creatures." (Cp. the Brief Statement of the Doctrinal Position of the Missouri Synod, #5, to which the public teaching of Dr. Pelikan is obviously contrary.)

No Evolutionistic "Christ" for Us!

The Christ by whom all things were made (Nicene Creed) and in whom we believe was neither Himself a product of evolution, nor did He countenance such dull unbelief. Rather, He silences the vain questioning of supposedly superior, human-tradition-bound theologians by pointing to the Genesis record and asking: Have you not read, the Creator from the beginning, a male and a female He made them?" [Some mss here have "*created*," which Nestle, e.g., prefers.] (Mt. 19, 4.)

That such unbelief as that of Dr. Pelikan can be openly taught in the name of a Missourian is one of the ever increasing number of mysteries in our synod, the unfolding of which must come from 210 N. Broadway, St. Louis, Mo.

❸ Correction

We have been informed that in the *Lutherischer Rundblick* article quoted by us in *Confessional Lutheran*, Nov., p. 118, col. 2, the line (13f) reading "less lacking in uprightness (*unaufrichtig*)" should simply read *less incorrect*. The error was due to a typographical mistake "*weniger unaufrichtig*" having been inadvertently printed instead of "*weniger aufrichtig*."

Our December issue contained a typographical error which our readers probably detected. Nevertheless, we wish to call attention to the necessary correction. On p. 125, second column, first full paragraph, line 11 should read: "is inappropriately used of the Holy Scriptures" rather than "*in* the Holy Scriptures."

DOCTRINAL DISCIPLINE MUST BE RESTORED WITHIN THE MISSOURI SYNOD

"Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer." *Augsburg Confession*, Art. XXIV.

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MOTTO: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding right of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXI

March, 1960

Number 3

IN THIS ISSUE: Presidium Says Scharlemann Attitude Must Not Stand — More Modernism by Dr. Scharlemann — The Board of Control of Concordia Seminary (St. Louis) and the CLPB — Dr. Sasse Exposes Papistic Teaching of Prof. Piepkorn — Propaganda for the RSV within the Missouri Synod — Index to CONFESSIOAL LUTHERAN — Dr. Fuerbringer's Letter to the Clergy — What Our Readers Say.

● Presidium Says Scharlemann Attitude Must Not Stand

In a letter to a member of the *Confessional Lutheran* staff, President Behnken, speaking for himself and the Vice-Presidents of the Missouri Synod, stated that the attitude toward Scripture revealed by the essay of Dr. Martin H. Scharlemann (*The Bible as Record, Witness and Medium*) "must not stand nor spread in our midst."

The official statement came as a reply in answer to a letter of the member of the Con-

fessional Lutheran staff after members of his congregation had directed him to ask President Behnken whether he joined their pastor in rejecting Dr. Scharlemann's position as horrible and blasphemous.

Speaking for himself and the Vice-Presidents of Synod, Dr. Behnken wrote:

"When you ask about Dr. Scharlemann's position on inspiration and revelation and his statement that the Bible is not inerrant, let me say that I certainly am not in accord with that position. You know from sermons that I have delivered and

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"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

statements which I have made that I do
consider the Bible to be the divinely in-
spired, inerrant Word of God. As far as
Dr. Scharlemann's essay is concerned, let
me say that it is now in the hands of the
faculty of Concordia Seminary. The Pre-
sidium is waiting to hear from the faculty
concerning it. We are convinced that this
attitude toward Scripture must not stand
nor spread in our midst."

We urge, pastors, congregations, and con-
ferences to write President Behnken com-
mending the Presidium for this statement,
and urging that steps be taken at once to put
an end to Dr. Scharlemann's teaching and
properly to deal with any and all who shield
and defend it.

✪ More Modernism by Dr. Scharle- mann

In an Open Letter (Dec. 15, 1959) the
Rev. Francis Machina of Malone, Texas,
wrote: WATCH THAT MAN SCHARLE-
MANN! Watch his ideas grow more and more
hostile to the Word of God! Watch as more
and more of the Bible becomes foolishness
unto him. Watch as his raving against God's
Scriptures becomes more and more intense.
It cannot be otherwise, for our Lord Jesus
says: 'And he that hath not, from him shall
be taken even that which he hath,' Mark
4, 25. Thus, in the end, Dr. Scharlemann (un-
less he repents and recants) will himself be-
come a strong proof that the Bible is God's
Word indeed."

This was a safe prediction to make. For
Dr. Scharlemann's essay, "The Bible as Rec-
ord, Witness, and Medium," in which he blas-
phemes the Bible as a book full of errors,
revealed how completely the St. Louis pro-
fessor is sold out to Modernism. This essay
was released in type on June 1, 1959, but was
read at conferences in whole or in part con-
siderably earlier than that.

More of Dr. Scharlemann's Modernism is
revealed in an article, "God Is One," which
appeared in the *Lutheran Quarterly* of Au-
gust, 1959, pp. 230ff, a publication sponsored
by the theological faculties of eighteen semi-
naries within the National Lutheran Council.

In this article Dr. Scharlemann proceeds
to apply his Modernism to the doctrine of
God. Citing H. H. Rowley ("The Antiquity
of Israelite Monotheism," in *Expository Times*,
1949-50, p. 336), he says that this Bible critic
"may be quite right in saying, 'Moses was
less than a monotheist, but he was more than

a henotheist.' " We may explain that a monotheist is one who believes in the existence of an only God; a henotheist (from the Greek word *heis*, *henos*, meaning "one") is one who believes in the existence of more than just a single God, but who himself chooses to worship but one of the number of gods whom he believes to exist.

Similarly, Dr. Scharlemann says: "Most certainly David believed that other gods ruled outside the confines of Israel."

Worse than this. In Exodus 20, 1-3 we read: "*And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.*" Believe it or not, Dr. Scharlemann blasphemously says of *this*: "The first of the Ten Commandments (Exod. 20, 3) seems to presuppose the existence of other gods"! In other words, if these words are the words of God (the Bible says they are, and we believe that they are) then *God Himself*, to use Dr. Scharlemann's words, here "seems to presuppose the existence of other gods"! Do you begin to see why Dr. Scharlemann vehemently and repetitiously denies that the Bible itself is a revelation? Do you see why in trying to sell us his own brand of Christian science he insists that we accept his key to the Scriptures, according to which the word "word(s)" in the Bible means *work* or *acts* and is to be referred to what he regards as the redemptive acts of God in the history of the Church and of the world rather than to the words in the Bible themselves? Do you see the terrible deception behind his words when he nevertheless tells us that he believes that the Bible is "the Word of God"?

Dr. Scharlemann lays the blame for an alleged belief in the existence of more than one God on the part of such men as Moses and David, and of old Israel in general, on God Himself. He charges it to an inadequate revelation or self-disclosure by God. His ideas, so far as the whole of the Old Testament is concerned, are pretty well summed up in the following two paragraphs: "Israel's worship, therefore, probably ought to be described as monolatrous [worshipping only one god, while believing in the existence of a number of them] rather than monotheistic [recognizing the existence of an only God] until such time as the existence of other gods was specifically denied and Yahweh [Jehovah] was proclaimed as the God of the whole world. The supreme articulation of this kind of monotheism is found in the book of

Isaiah (45, 22): "Turn to me and be saved, all the ends of the earth! For I am God, and there is none other." The distance, however, from Sinai to Isaiah's formulation is considerable. Centuries of history lie between these two statements. These were long years during which God's people came into contact with nations that served other gods, whose existence they did not at first deny, but whose inferiority to Yahweh was made plain at once.— This movement from monolatry to monotheism is an inherent ingredient of the Biblical account of Israel's life and worship. The record of this development may serve, therefore, as a primary exhibit of the way in which God manifested Himself through mighty historical deeds in such a way as to make it possible for his people to express this aspect of the divine self-disclosure in the formulations that we have in the later books of the Old Testament."

According to Dr. Scharlemann, the revelation of God as Triune came only in New Testament times: "It seems to be in order to suggest that this trend in Israel was intended to serve as a way of preparing God's people for that self-disclosure of him whereby, in and through the incarnation, men would be invited to recognize this God as being triune, that is, one God in three persons."

Dr. Scharlemann's basic denial concerning the Inerrancy of Holy Scripture was formally presented to the faculty of Concordia Seminary, St. Louis, for discussion already in February, 1958 (two years ago!) in a paper beginning "In this paper I propose to defend the paradox that the book of God's truth contains errors."

How is it possible for such a terrible situation to exist in our church, not to speak of the fact that it should be permitted to go on all this while? The answer to this question is quite simple. When eight men on the Chicago police force were recently arrested for burglary, the *Chicago Daily News* (Jan. 19), speaking of such corruption in the police department, said: "The inevitable course of action when something like this comes to the attention of the police brass is harassment of the complainant and cover-up of the offenders." The Chicago police brass has nothing on some of the top brass within the Missouri Synod. Of that fact anyone can convince himself by simply reading the correspondence between the Board of Control of the St. Louis seminary and the Confessional Lutheran Publicity Bureau which was published in the January-February *Confessional Lutheran*, and to which we now wish to add

more recent letters. These two letters—one by the Board of Control to President Oetting (Iowa East), and another by a member of the *Confessional Lutheran* staff to the secretary of the Board of Control—will be found appended to this article.

But such things could again hardly happen if it were not for certain false principles which have been allowed to develop in the practice of officials within the Missouri Synod in recent years,—and remember that practice is *teaching in action*. Foremost among such principles is the teaching that public error dare not be publicly rejected, especially not without first arguing endlessly in private with offenders while their public error permeates our synodical body. Indeed, it is not too much to say that to act contrary to this principle, as false as it is, has in recent years almost become the one unpardonable “sin” within the Missouri Synod. As the case of Dr. Scharlemann shows, men can go on proclaiming error, even of the worst kind, year after year, and be shielded and defended in doing so; but one who raises his voice against such intolerable error must expect soon to be dealt with as a troublemaker in Missouri.

Add to this the secrecy that veils the conclaves of officials while we wait and wait and wait (so often in vain) for proper action. Although officials are supposed to be our *servants*, who are to safeguard our religious interests, and although they expect us to trust them no end, they act as if *we* had no right to be trusted and to know what is all going on or not going on concerning our greatest weal and woe. The most one can get out of them often is meaningless generalities and statements like “We are cognizant of the disturbance that has been arising in Synod in connection with the matter,” “This has been placed into the hands of So-and-So,” and the like. Such a secret curtain often veils off effectively from general sight the climate in which corruption flourishes. Indeed, it serves to a large extent to create such a climate, and it certainly creates perfect conditions for misplaced confidence and a false feeling of security in matters which most vitally concern the spiritual welfare of every one of us.

If the Missouri Synod is still to be snatched from the doom by which it is imminently imperiled, the doom of being engulfed by the worst Modernism, it is up to each one of us to see to it at once that it is rid of the false principles that have made such a doom possible. And, of course, men like Dr. Scharle-

mann must without delay be removed from our teaching ministry, and their errors must be distinctly repudiated. There is no other way; and this is the way of Scripture, of the Lutheran Confessions, and of the Constitution of the Missouri Synod.

What are we waiting for?

❁ The Board of Control of Concordia Seminary (St. Louis) and the CLPB

We wish to direct the attention of our readers again to the correspondence between the Board of Control of Concordia Seminary in St. Louis and the Confessional Lutheran Publicity Bureau which was published in the January-February issue of the *Confessional Lutheran*. Especially do we want to direct attention to the insistence of the Board of Control that it be not “referred simply” to Dr. Scharlemann’s “manuscript,” which in the Board’s next letter is referred to as his “paper,” and which undoubtedly means his essay, the Bible as Record, Witness, and Medium. In his second letter Dr. Niedner seemed to admit on behalf of the Board that one need only to read Dr. Scharlemann’s essay in order to “discover” what he was asking for, but stated that it would have been impossible for him to do this anyway, — “simply because I did not have a copy of Dr. Scharlemann’s paper,” as he explained in a subsequent communication. We hold that it is inexcusable on the part of the Board, whose solemn duty it is “to safeguard the financial, academic, and religious interests of Synod” at our St. Louis Concordia (By-Law 6.21 to the Constitution of the Lutheran Church—Missouri Synod) against contrary horrible and blasphemous interests such as those of Dr. Scharlemann, which are of long standing, not to have supplied itself with a copy of his essay at so late a date. We do not believe, especially in view of the total situation, that we should be held to supply either a copy of that essay or statements in other writings of Dr. Scharlemann to the Board of Control in order to convince its members of the Movement of Modernism which is ever more boldly asserting itself in our synod, and of the drive for the firm establishment of said Modernism which Dr. Scharlemann is openly spearheading. We would nevertheless gladly do so. We would also gladly furnish the Board with a taperecording of Dr. Scharlemann’s essay in part before the pastors of the Northern Illinois District in April, 1959, and with the names of witnesses other than ourselves

of what was to be heard at that time as well as elsewhere both at an earlier date and on later occasions. All of this is plainly indicated in our correspondence.

Despite its apparent negligence in supplying itself with a copy of Dr. Scharlemann's essay *the Board of Control began its correspondence with us by defending Dr. Scharlemann and shielding his teaching*, — an attitude which it maintained throughout the whole of this correspondence. To this we therefore directed ourselves from the beginning to the end of our correspondence, as reference to it will bear out, until it was broken off by the Board and its effort directed into another channel through the letter of Dr. Niedner to District President Oetting (Iowa East).

The letter of the Board of Control to District President Oetting and a reply to it by a member of the *Confessional Lutheran* staff are being published immediately following this article in order to supplement our correspondence with the Board as it appeared in the January-February issue of the *Confessional Lutheran*. The present article is to be regarded as the joint reply of the Confessional Lutheran Publicity Bureau referred to in the letter signed by Pastor A. T. Kretzmann as a member of the Confessional Lutheran staff and of the Bureau. We may add that copies of the December issue of the *Confessional Lutheran*, containing detailed proof of our charges from Dr. Scharlemann's essay, were mailed to all clergy members of the St. Louis Board of Control, as will also copies of the present issue.

We love the Truth of God's Word and our Church too dearly to be diverted from our determined purpose. And we trust that, under God, our synod as such will continue to pursue a similar objective, demanding the removal of Dr. Scharlemann from our teaching ministry, because he persists in his false teaching, and distinct repudiation of the horrible and blasphemous doctrine which he has spread in our midst.

February 10, 1960

Concordia Seminary
St. Louis 5, Mo.

St. Charles, Missouri
Jan. 19, 1960

Rev. Walter D. Oetting
Waterloo, Iowa

Dear Brother,

A month ago the Board of Control of Concordia Seminary in St. Louis resolved to address a letter

to you concerning Pastor Paul Burgdorf in order to bring to your attention the accusations that he has made in the *Confessional Lutheran* and in letters against Professor Scharlemann and to request you to initiate action against him if he cannot prove the assertions he has been making and if he refuses to retract the charges he has made.

Since that meeting a month ago I have been under the impression that I wrote to you immediately after the meeting. But last night, when this matter had been discussed again in the meeting of the Board of Control, I began to feel vaguely that I might have planned the letter in my mind but did not write it. And this morning, searching for a carbon copy and not finding any, and noting also that there is no reply from you, I feel quite sure that I did not write.

Our repeated request to Pastor Burgdorf has been that he supply us with the statements in Dr. Scharlemann's writings which caused him to print and write as he did, and he has consistently refused to do this. Instead he demands that we prove to him that Dr. Scharlemann's statement that he accepts and teaches the verbal and plenary inspiration of the Bible is meant in the sense that our church has always given it.

It has been our contention that the accuser must furnish the proof of his accusations; and we further believe that Pastor Burgdorf owes it to Dr. Scharlemann to confront him with his censures and to give the professor an opportunity to defend himself. We can assure you that Dr. Scharlemann is open to conviction and would be ready to modify or change his assertions if he is shown the necessity of doing so. We do not think that the proper procedure is to dismiss the professor but to win him back to the truth if we believe that he has erred. This, I am sure, both you and Pastor Burgdorf will believe with us.

May we, then, for the good of Concordia Seminary and Dr. Scharlemann and Pastor Burgdorf ask you to proceed in whatever way you deem best?

Sincerely yours,
Frederic Niedner
Secretary of the Board of Control

January 28, 1960

Dear Doctor Niedner,

A few days ago Pastor Burgdorf handed me a copy of the letter you had sent in behalf of the Board of Control of Concordia Seminary to President Oetting, asking him to initiate action against Brother Burgdorf "if he cannot prove the assertions he has been making and if he refuses to retract the charges he has made," namely, against Dr. M. Scharlemann in the *Confessional Lutheran* and in letters. In the same letter you state for yourself and the other members of the Board of

Control "We do not think that the proper procedure is to dismiss the professor but to win him back to the truth *if we believe that he has erred.*" This you say in spite of the fact that Dr. Scharlemann's essay "The Bible as Record, Witness and Medium" and other essays setting forth this professor's position in the clearest possible language were available to you. If you, as the Seminary's Board of Control, have failed to ask for copies of these essays or have refused to read them, that would be inexcusable neglect of duty on your part.

If the Board of Control is actually determined to go through with this unheard-of procedure against Pastor Burgdorf, then I insist that I be dealt with in the same way as he; in fact, all members of the Confessional Lutheran Board and Staff are asking that this action not be confined to Pastor Burgdorf, but be initiated against all of us. The specific reason why I am writing even before our joint letter is prepared is because I signed that article in the *Confessional Lutheran* as much as Pastor Burgdorf did, and I stand behind it.

In initiating disciplinary action against me through President A. H. Werfelmann, the Board of Control will encounter the difficulty that the President and Vice-Presidents of my District, thank God! have made no secret of the fact that they reject the false doctrine of Dr. Scharlemann which our synod terms "horrible and blasphemous;" in fact, as you no doubt know, the recent meeting of all the Doctrinal Unity Committees of the Synodical Conference adopted a resolution rejecting Dr. Scharlemann's position. [Ed.: There was such general agreement, but no formal resolution.] And upon what basis have these leading men in Synod and in the Synodical Conference taken this action? My Presidium did so upon the basis of Dr. Scharlemann's essay which you refuse to accept, as such, as basis for our identical accusations. So, if Pastor Burgdorf and I are "guilty" in your estimation and should be dealt with in the manner you outlined in the letter to President Oetting, then, to be consistent, the same action should be initiated against my District President and others in high position. In connection with the possible contemplation of any such action you would be confronted with the further difficulty that the Presidium of Synod itself which would have to act in such an event has also made no secret of its rejection of Dr. Scharlemann's position on the basis of the same evidence which you have ruled out as proof in itself for our accusations which differ in no way from the accusations made by many officials of Synod.

As I see it, the Board of Control, having available the same evidence to judge Dr. Scharlemann's position as Synod's officials do, is not ready to reject that position as the officials of Synod are (your letter: "*if we believe that he has erred.*").

Since you are unable to reject Dr. Scharlemann's position on the basis of the same evidence which moved us and Synod's officials to reject it, I can understand why you feel compelled to take the action against us mentioned in your letter to President Oetting, and why, in order to be consistent, you may in the future be compelled to take action against Synodical officials who have become "guilty" in the same way we have, from your viewpoint. As long as that is your conviction, that is the way you will have to act.

It will be interesting to see what your contemplated action will bring to light. It should certainly make very clear just where the procedural roadblocks lie which have made possible the doctrinal situation found at Concordia Seminary. So I say, more power to you, if those are your convictions. I am sure that the Lord will see to it that good will come from it in the end, if nothing more than to place the blame where it rightly belongs.

The reason why copies of this letter are also being sent to President Jesse and Pastor Machina is because I understand that you have asked that District President to take similar action against this courageous brother in Texas. I am also sending a copy to Dr. P. E. Kretzmann, since he was for so many years a close friend and associate of yours. I will not treat this as a confidential letter and do not expect you to do so either.

Cordially yours,

A. T. Kretzmann

C.C.: Pres. W. Oetting, Rev. P. H. Burgdorf, Pres. A. F. Jesse, Rev. Machina, Pres. A. F. Werfelmann, Dr. P. E. Kretzmann.

[Note: We have up to the time of this writing learned of no action, such as Dr. Niedner requested, being taken by any district president.]

● Dr. Sasse Exposes Papistic Teaching of Prof. Piepkorn

In an article containing "Brotherly Warning against High Church Perils, the main title of which is Liturgy and Confession, Dr. Herman Sasse (Australia) has thoroughly exposed the papistic character of the public teaching of Dr. Arthur Piepkorn of Concordia Seminary, St. Louis. The thirteen-page article appeared in the Christmas, 1959, issue of *Lutherische Blätter*, edited by the Rev. Friedr. Wilh. Hopf, Director of the Mission of the Lutheran Free Churches in Germany affiliated with the Missouri Synod. The article was originally written as an Opinion meant to be helpful to the community of the "Brothers" (*Bruedern*), a High Church group in Braunschweig, Germany, toward forming

a proper judgment concerning Dr. Piepkorn's Maryology, a portion of which had appeared in their Circular Letter. Reference to the "Bruedern" was eliminated by the German editor.

Dr. Sasse begins his article by calling attention to the important fact that "We Lutherans, who want to preserve the true doctrine are all exposed to the danger of our confession's remaining theory." (P. 92.) This is indeed an important and timely observation. Christian faith is a matter of *divine persuasion*. (Cp. e.g. Rom. 8, 38f; 14.) But how much of what passes for Lutheranism today is evidently a matter of mere human conviction. And how could this be otherwise among professed "Lutherans" to whom Scripture itself is no longer divine revelation from Gen. 1, 1 to Apoc. 22, 21, but instead, a pitifully human book which is believed to begin with myth and which in its length and breadth is supposed to be full of error.

Speaking of the High Church Movement more particularly, Dr. Sasse says: "The deeper reason why High-Churchism has become the ruin of so many seems to me to lie in the fact that we modern Lutherans no more understand the article of Justification." "That is why it can happen," he says, "that the Catholic conception of the priesthood and the idea of Apostolic succession—which is neither Biblical nor Christian—now suddenly appears and that even a man like Prof. Piepkorn (St. Louis) can take over the prayer for the dead out of the Roman canon of the Mass." (P. 95.) Dr. Piepkorn's prayer for the souls of the dead (*Una Sancta*, Pentecost, 1947, p. 2) and his specific condemnation of rejection of such a practice in Question 210 of Missouri's Short Explanation of Luther's Small Catechism (*The Seminarian*, June, 1954) are discussed in the *Confessional Lutheran*, Oct., 1958, p. 104, and also in previous issues. His "Sacrament" of Ordination, "effective by divine right" (*Una Sancta*, 1955, 4, p. 3ff) is discussed in the same article, p. 100ff; and in the March, 1959 issue of the *Confessional Lutheran* his Romanistic notions concerning ordination of "priests" is again discussed, as is also his idea concerning Apostolic Succession.

Dr. Sasse comes to the main subject of his discussion in the following words: "An especially deplorable proof of how Lutherans can succumb to the perils of High-Churchism is a devotion by Prof. Piepkorn (St. Louis): 'Blessed Art Thou Among Women.'" This is a chapel talk on Luke 1, 42-43, delivered on

the Feast of the Visitation of the Blessed Virgin Mary, 1957, at Concordia Seminary. It was published in *Una Sancta*, Visitation, 1958, and discussed in several articles of the Dec., 1958 issue of the *Confessional Lutheran*. This chapel address gives one some idea of some of the things that are going on today at the once great institution known as our Concordia Seminary.

Dr. Sasse rightly offers the general observation that "One's position over against Mary's person is always a mark of the right or wrong understanding of the Gospel.... The Lord Himself put into its proper place the veneration of Mary which began already during His days on earth, when He replied to the woman from among the multitude about Him who beatified His mother, with that other beatitude: 'Blessed are they that hear the Word of God and keep it!' (Luke 11, 27f; cp. 8, 21 and 2, 19.)"

"Blessed are they that hear the Word of God and keep it." "This reply of the Lord to the first attempt at veneration of Mary," Dr. Sasse says, "must for the Church of the Gospel be the norm of that which dare be said or not said about Mary. Teaching concerning Mary must be Scriptural. . . . If one measures the article of Prof. Piepkorn by this norm, one finds that, alongside of what is self-understood as concerns Biblical truth in such a devotion, it contains things which are not only theologically false and intolerable in the Lutheran Church but which lead straightway (*schnurstracks*) into the Church of the pope."

Dr. Sasse rightly says: "One can understand that Dr. Piepkorn finds no delight in more recent Lutheran or allegedly Lutheran dogmatical works. But why does he then calculatedly make use of the dogmatics of Roman Catholicism? . . . One does not trust one's eyes. . . . He gets stuck in a wholly unevangelical concept of the virginity."

Discussing Dr. Piepkorn's "pious opinion" of the *sinlessness of Mary* more particularly, Dr. Sasse asks: "What shall one say of the following statements of Piepkorn: 'We need not feel obligated to blacken her reputation and to invent transgressions for her to have committed, as if somehow we were saved by the sinfulness of the Blessed Virgin rather than by the sinlessness of her Son.' What is the purpose of this false rhetoric? Who has ever asserted or implied the opinion that the sinfulness of Mary saved us? Who ever blackened the reputation of Mary by the invention of transgressions for her to have committed?

What theology has done is to discuss thoroughly the question whether according to Holy Scripture there has beside Christ the Lord been even only *one* sinless person. Scripture teaches that all men are sinners and that Christ the Lord died for the sins of all men. That is the reason why the Church fathers do not regard Mary as sinless, why also theologians like [the great Roman Catholic] *Thomas Aquinas* think thus. As is known, *Pelagius*, in order to prove his thesis concerning Free Will, drew up a whole catalog of sinless men. Now, whether this be dozens of men, or whether the list shrinks down to *one* person, this makes no such great difference. Lutheran theologians like Catholic theologians before them searched through the Scriptures to find possible places at which Mary does not appear as sinful. This was their duty as a teacher of theology in the Missouri Synod ought to admit. They were no detectives, who wanted to convict a defendant, but students of Scripture, who asked: What does Holy Scripture teach about the mother of God? For that alone of course can be the object of our faith. All respect for pious opinions. But an opinion which is false can't be pious."

"Dr. Piepkorn accepts the pious opinion of the immaculate conception [of Mary]. He has the same opinion in this respect as the pope. What he finds fault with concerning the Roman dogma of 1854 is only this, that the pious opinion was here made a binding dogma. The content of the dogma he recognizes: 'It is when these pious opinions are elevated to the status of dogmas which must be believed under pain of eternal condemnation that we declare this kind of restraint—rather than the opinions themselves—to be antichristian and diabolical.' Something like this is what all Reform Catholics have said, from Doellinger [the leader of the party known as the Old Catholics, who broke away from the pope after he had been declared infallible, in 1873] who later regretted not having protested [the dogma of the Immaculate Conception of Mary] in 1854, to Heiler [professor at Marburg, leader of the present High Church Movement among Protestants, and more particularly among Lutherans, which began in Germany in 1917; secretly consecrated bishop according to the Roman Ritual by Petrus Gaston Vique of the Gallican Church assisted by two further bishops in 1930]. It is the opinion also of Anglicans. We Lutherans however have to ask if the opinion is true or false. It is false because

it is pure speculation. It is false because it deprives Christ the Lord of the honor of being the Savior of all men, also of His dear mother."

Dr. Sasse calls attention to the fact that "Piepkorn indeed makes Rome's argumentation his own—it is the formulation of the bull *Ineffabilis Deus* that he cites." [Cp. e.g. *The Papal Encyclicals* Edited by Anne Fremantle in the Mentor Religious Classics series, p. 134. The opinion contained in this bull of 1854 had been formulated already by Duns Scotus, who died in 1308. But Dr. Piepkorn does not know this. He thinks that it is an opinion which *Luther* "worked out in detail with considerable theological ingenuity."!] "The merit of Christ the Lord is supposed to be there, but faith in this merit did not justify her. She was in need of no forgiveness, because, don't you see, she did not partake of original sin. Here justification by faith is done away with. The grace which she experienced was not that grace which grace otherwise is, the grace of forgiveness. It is a different grace. It is expressed by the 'full of grace' which as is known is not found in Scripture. It is the Vulgate's false translation of [the Greek word which means "favored"] *kecharitomene*, Luke 1, 28. [It is this "full of grace" that is found also in Rome's *Ave Maria*, the "Hail Mary," and on which its "Mary, Mediatrix of all Graces" is founded.] In *Luther* the 'full of grace' still occurs as long as he still used the Vulgate, of which he knew great parts by heart. But in his Bible translation it is no more to be found. In vain one looks in the New Testament for a place where 'grace' in this sense is used. A man can be 'full of the Holy Ghost,' but not 'full of grace.'"

We should like to quote more fully Dr. Sasse's discussion of Prof. Piepkorn's false theology, which he presents in its wide sweep with the sure grasp of a true historical theologian, not that of a mere philosopher, such as go under the name of "theologians" nowadays. But we want to hurry to a conclusion as we recommend the reading of Dr. Sasse's full article to all to whom it is available.

Discussing various facets of Dr. Piepkorn's Romish argumentation, Dr. Sasse is moved to exclaim: "What sort of impossible theology is this? . . . What kind of sectarian enthusiasm (*Schwaermerei*) is this? . . . What inconceivable sort of comparison is drawn? . . . What murky (*schwuel*) mysticism is this?"

"We don't want to enter further on a discussion of Piepkorn's essay," Dr. Sasse says,

as he concludes his specific discussion of the St. Louis seminary's chapel talk; "we want to keep silent as to what he says about the 'pious opinion' of the assumption of Mary and concerning the title 'Queen of Heaven.' There is really nothing missing."

Returning to a more general discussion of High-Churchism as the cause of the St. Louis professor's Romish theology, Dr. Sasse says: "The tragedy of Piepkorn is deeply rooted in that modern High Churchism which distinguishes itself from Rome to its disadvantage through its having no theology at all. Insofar Piepkorn indeed represents a movement, if not also a church. He belongs to a segment of American Lutherans which has been schooled in the old dogmatic heritage, but to whom it never got to be an inner experience."

Enlarging on a more remote cause of Missouri's present plight, Dr. Sasse says: "When with the end of World War II the change began for Missouri which led it out of the old isolation, there took place also in the case of many a representative of this church what often happens when a ghetto is opened up. The isolation is replaced by a 'Be embraced, you millions!'"

"This works itself out differently in individual cases," the Australian church historian observes. "In some cases the Liturgical Movement became a substitute for that which the doctrine had been for the old Missouri. For many a one the Anglican Church became a bridge to High-Churchism, especially in the case of such as were army chaplains, as Dr. Piepkorn was, in a prominent position. [We must here remark that Dr. Piepkorn was strongly addicted to Romanizing tendencies already when he entered the ministry. Of course, the chaplaincy would hardly be the place to 'take the cure' for that sort of thing.] One must consider the roll which the Protestant Episcopal Church plays in America." Dr. Sasse points out the undue influence exerted on our national life by Anglicanism through the Episcopal Church despite its relatively small size and then calls attention to the situation at West Point. He says: "The army has its religion. The worst thing about it is the externalizing of worship services." And then he recalls that in England the great Catholic "renewal" movement among Anglicans in the 19th century (the Oxford Movement, Tractarianism, Newman) "once ended in that unspiritual Ritualism, over which all earnest Catholics and all earnest Anglicans poked fun, talking about sects which know better

than the Congregation of Rites in Rome [the clerical body entrusted with the supervision of this department in Rome's ecclesiastical organization] how long and how broad the individual parts of liturgical vestments had to be, a phenomenon of religious life concerning which, by the way, Christ the Lord already expressed Himself, Mt. 23, 5b." One may here want to compare various meticulous articles of Dr. Piepkorn on this subject, or his 123 page book on *The Survival of the Historic Vestments in the Lutheran Church after 1555*. The latter was published as a Graduate Study by the School of Graduate Studies of Concordia Theological Seminary in St. Louis, "the first in what may well become a series." "The primary intent of these studies is to serve as an instrument in helping to develop that quality of leadership which alone, under the blessing of the Head of the Church, can adequately cope with the problems and opportunities of the Church in a rapidly changing and deeply disturbed world." "These studies . . . can provide essential facts and necessary direction." (Foreword.) In view of such a statement of the Foreword, and the contents of this publication, it almost sounds as though Missouri is yet to be renewed and saved by a reintroduction of principles concerning such matters as the "correct" length and breadth of the hem of clerical garments. God knows Missouri needs renewal and saving. But we are firmly convinced that the way to this, under God, is an honest return to the Holy Scriptures as God's inerrant Word and to the Confessions of the Church of the Reformation whose children we profess to be!

"This Formalism," Dr. Sasse says, "is now penetrating into the Protestant Churches, in which people have tired of shallow preaching. Unfortunately it is also penetrating into Lutheranism. The new *Service Book*, the agenda and hymnal of Lutheran Churches outside of the Synodical Conference, now have an Anglican eucharistic prayer. Yes, Friedrich Heiler even already wants to have the Reservation of the Sacrament observed." (Some Missouri Synod pastors have already actually adopted this Roman practice.) "The disease of Anglicanism has now affected Lutheranism precisely also in the distinction of dogmas which must be accepted as 'pious opinions,' which one can unceremoniously proclaim in the pulpit, provided that one only recommends their adoption but does not make them a condition of salvation. This is the end of the preaching of the Gospel."

"How is it possible," Dr. Sasse asks, "that men who occupy leading positions in orthodox Lutheran Churches suddenly give up the confession of the fathers? They do not want to do this. They deny that they are doing it. They only want to restore the Church. But this the Anabaptists, the Pietists, and the Rationalists wanted to do, too. In the history of the Church there are always repeated such movements as affect men and are not of their own making.

We may add that there are men who read Luther and the Confessions of the Lutheran Church, or at least occasionally look into them when they are forced to do so by circumstances, or when this suits their own purposes, without considering them in the light of their history. We may also add that it is just modernistic Lutherans, who are so great on "historical" criticism of the Bible, who are most often the greatest offenders in this respect. As a result they fail wholly to understand Luther and the great principles of the Reformation. (The same often holds true as regards the history of their own specific church body.)

We have in the interest of brevity omitted many a fine historical insight of Dr. Sasse which throws greater light on what we have quoted of his essay here. However, we still wish to bring in its entirety the last paragraph of the Australian church historian, in which he properly characterizes Luther, also with respect to matters liturgical, and in which he underlines the fundamental principle which must be basic to every liturgical undertaking.

This final paragraph of Dr. Sasse's article reads as follows:

"It belongs to the greatness of Luther that he possessed the gift of distinguishing properly. He who had been brought up in the Liturgy and lived in it, who wished to retain whatever could be retained of it and never gave up anything lightheartedly and often hesitated long before he came to a definite decision, had the gift of proper discernment. He had it, this great gift of the Holy Spirit, without which the Church cannot exist, because he had the Word and the Sacrament, to which God's Spirit has bound Himself in the Church. He could judge liturgy because he possessed the yardstick by which alone it can be rightly measured: the holy Gospel, the saving message of the justification of a sinner alone by faith, the article of which nothing can be yielded, though heaven and earth may fall, and whatever won't remain. On this article

there depends not only our salvation, but also the Church and the true Church's liturgy. 'If this article remains pure on the battlefield, the Christian Church also remains pure, and in goodly harmony, and without any sects; but if it does not remain pure, it is not possible that any error or fanatical spirit can be resisted.' (Cited in the Thorough Declaration of the Formula of Concord, Art. III:6; cp. *Trigl.*, p. 917.) In this consciousness we ought to begin and conclude all of our liturgical work with this prayer: 'Lord, keep us in Thy Word!'"

Sincere thanks to you, Dr. Sasse, for exposing Missouri's great Roman sore!

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☛ Propaganda for the RSV Within the Missouri Synod

A Letter by Dr. Feucht

We recently received a letter from a member of one of a number of Missouri Synod congregations in a city on the west coast informing us that about a dozen and a half people had left a sister congregation in that city because the pastor uses the Revised Standard Version in his pulpit. We do not know how correct this information is. However, the letter was accompanied by two different mimeographed documents showing that a serious situation exists. One of these is a letter addressed to members of the congregation by the pastor and members of the church council, which holds the threat of excommunication over the heads of such as offend against their position. The other is a letter from Dr. Oscar Feucht, written, according to its letterhead, in the name of the Board of Parish Education of the Lutheran Church—Missouri Synod. Dr. Feucht, it should be explained, had been appealed to for help, and responded in a hurry.

The letter of Dr. Feucht is most interesting in a number of ways. It comes to the defense of the RSV, with hardly a word as to that version's being objectionable in any which way so far as the letter as it lies before us (two pages) reveals. On the other hand, it contains a wholesale condemnation of the King James or Authorized Version. We quote: "While the KJV does not contain many doctrinal errors, it has a host of philo-

logical, historical, geographical, and grammatical mistakes."

In giving an analysis of a booklet titled "Why We Reject the National Council Bible," and sharing "some of the thinking of the Versions Committee" of the Board of Parish Education, Dr. Feucht says: "It (this booklet) was probably produced late in 1952, the year that the RSV came upon the market. But this already arouses some apprehension insofar as it was impossible for anyone to evaluate the RSV from September to November. It took our Versions Committee more than five years with the assistance of thirty men to come to a considered opinion as to the accuracy of the RSV translation."

Now, this is really interesting.

Evaluating the RSV

Does Dr. Feucht know that the National Council of the Churches of Christ, which owns the copyright on the RSV and profits from every copy sold, arranged to get its sales off to a good start by mass celebrations throughout the country and that enthusiastic evaluations of the RSV on the very day the publication was put on the market were an outstanding feature of these simultaneous celebrations? We wonder what Dr. Feucht would have to say about these?

And then, does Dr. Feucht not know that the New Testament portion of the RSV appeared on the market already in February, 1946? The excellent critical appraisal of the RSV N.T., *Revision or New Translation?*, by Dr. Oswald T. Allis, undeniably a first-rate scholar of international reputation, appeared already in 1948 (xii and 164 pages, The Presbyterian and Reformed Publishing Co., Philadelphia; \$2.00); its Preface is dated November, 1947.

At any rate, why should the fact that it took the committee of which Dr. Feucht speaks more than five years to come to a considered opinion as to the accuracy of the RSV translation make it necessary for others to take as long? A bad cause is, of course, not so easy to defend. It took Luther only a matter of months to *translate* the whole New Testament. To say that he did quite well, too, would be an understatement of the centuries.

A Considered Opinion

And now, just what is this statement supposed to mean, that it took Dr. Feucht's committee more than five years "to come to a considered opinion as to the accuracy of the

RSV translation"? No one can deny that in the light of his letter as it lies before us this statement can hardly be understood in any other sense than that the RSV is an accurate translation. The letter of the congregation under discussion, moreover shows that it was so understood, and so used.

Did the committee of which Dr. Feucht speaks come to such a conclusion? We have before us a copy of that Committee's Recommendations for Consideration by the American Standard Bible Committee Regarding the [Proposed] 1962 Edition of the Revised Standard Version." The name of Dr. Feucht appears under this seven-page document as secretary of the committee (The Advisory Committee on English Bible Versions: The Board for Parish Education, The Lutheran Church—Missouri Synod).

In this report (our copy is dated May 28, 1958) we read this *considered opinion*: "Until now, we have felt constrained to withhold an unreserved recommendation of the RSV mainly because we believe that in some instances Bible doctrine is affected. We believe that the recommended changes are in harmony with sound principles of translation. Our recommendations are listed under two headings. Those that are designated essential belong into the category just described. The other group represents passages in which we believe a change would improve the present version."

In one instance under New Testament changes regarded as "essential," with reference to Rom. 3, 30, where the RSV falsely translates that God will justify men "because of their faith," the committee states: "One theologian has said that if everything else in the RSV were unobjectionable, he would condemn it for this faulty translation." And yet, what abuse is heaped on those who in line with such a considered opinion do condemn the RSV because of its *many* obvious and most critical errors!

Commendable Zeal in a Bad Cause

The letter of Dr. Feucht says: "The Versions Committee, let it be said again, is not interested in the defense of any one translation." How often we are reminded of that line in Shakespeare, "The lady doth protest too much, methinks!" In the Recommendations of Dr. Feucht's committee we read this statement: "Our aim is constructive in this way also that we earnestly hope to be able to recommend the 1962 edition RSV without qualifications to our constituency." Some

people refer to this kind of thing as talking out of both sides of the mouth. There seem to be people who do talk that way.

Beyond this, we are moved to say, Would to God that Missouri Synod officials might always be as quick to rush to the defense of the Truth in our midst as Dr. Feucht evidently was in this case to come to the rescue of a patently bad cause!

❶ Index to the CONFESSIONAL LUTHERAN

Our readers will be happy to know that a new Index to the *Confessional Lutheran*, covering the years 1948 through 1959, is available. Order from *Confessional Lutheran*, Box 27, Morrison, Ill., enclosing one dollar per copy.

❷ Dr. Fuerbringer's Letter to the Clergy

On Feb. 11 President Alfred O. Fuerbringer of the Faculty of Concordia Seminary in St. Louis submitted a letter to the clergy of the Missouri Synod which ought to reveal to everyone who may not have been convinced before that the present conflict within the Missouri Synod is a life-or-death struggle against out-and-out Modernism.

This struggle centers about the attack on Scripture by Dr. Martin H. Scharlemann, one of the members of the faculty for which President Fuerbringer is responsible. We have long ago made sure of the facts. We have carefully studied in its full context every statement made by Dr. Scharlemann, in his essay, "The Bible as Record, Witness and Medium," and also in related documents. We spent several days listening to the man belligerently defend his blasphemous views. The more we came to know Dr. Scharlemann's doctrine the more convinced we became that we must reject it with our whole being.

Dr. Fuerbringer admits that a "bad situation" has developed within our Church. However, he locates the cause for the uneasiness and distress which exist among us, not in the doctrinal position of Professor Scharlemann but in "various rumors and reports" concerning it, and in "some very serious misunderstandings" which these are supposed to have created. President Fuerbringer's letter is clearly if not admittedly an effort to protect

Dr. Scharlemann rather than our congregations, as though he were within his rights in presenting his horrible and blasphemous views, and indeed as though this were a performance in the line of duty!

The heart of the Fuerbringer Letter is the following paragraph:

To set forth clearly the doctrinal position within which he has presented his views, Dr. Scharlemann has prepared a statement which is appended to this letter."

Actually, Professor Scharlemann's Statement, appended to the Fuerbringer Letter, represents but a small part of the doctrinal position within which he has, in his Essay and elsewhere, set forth his views. But even what little of it appears here is enough to condemn that position as horrible and blasphemous if it is but honestly read in the light of Dr. Scharlemann's undeniable Modernistic vocabulary, which is used and to some extent clearly defined right within this selfsame Statement.

Defining the Truth and the Utter Reliability of Scripture

The one basic issue concerning his doctrinal position which Professor Scharlemann has touched on in his Statement is that of *defining the truth and the utter reliability of the Sacred Scriptures*. We quote: "I have raised the question as to whether, in the light of the Biblical evidence available to all of us, 'inerrancy' is really the word we want to use in defining the truth and the utter reliability of the Sacred Scriptures." (Fuerbringer Letter, p. 4, par. 1; our emphasis.)

Let us say at once, with the greatest emphasis, that *we reject as horrible and blasphemous Dr. Scharlemann's Modernistic definition* of "the truth and the utter reliability of the Sacred Scriptures."

How does Dr. Scharlemann define "the truth and the utter reliability of the Sacred Scriptures"?

The foundation of Dr. Scharlemann's Modernistic doctrinal position is his doctrine of revelation. We believe, teach, and confess that the Bible is divinely revealed Truth in the sense that God Himself speaks to us in every word of it, revealing to us with divine certainty both Himself and all that He speaks of therein. It is just this that makes ours a divine persuasion over against the mere "exploratory" study of Modernism, which never has a "final word" with which it can meet

the issues of the day. Its "scientific method of investigation," based on human reason, can yield only uncertain human convictions, despite its protestations that these are "Biblical" (Author's Note prefaced to Scharlemann Essay), because *it at the outset rejects the fundamental truth that the Scriptures themselves are a revelation*. Dr. Scharlemann insists over and over again that "the Scriptures themselves are not a revelation." (E.g. Essay, p. 21:3.)

It is for this reason, as Dr. Scharlemann himself emphasizes, that he has written his essay, *The Bible as Record, Witness and Medium*. Its whole purpose is to answer the question, which has haunted him: *In what Sense is the Bible "the Word of God"?* (P. 1: 1; 19, 2.)

This admission should already make clear that *Dr. Scharlemann does not speak our language*. That is, like Modernists generally, he uses its words and expressions; but he employs them in a sense utterly foreign to their orthodox usage in the confession of the Church and so e.g. also in the Brief Confession of the Doctrinal Position of the Missouri Synod. This is a very deceptive device of Modernism (called Neology), by which the uninitiated and unwary are trapped. Just for this reason it is so useful to Modernism and to those who are indifferent to its purposes. *We should refuse to be taken in by it.*

In what sense then is the Bible "the Word of God" to Dr. Scharlemann? In Dr. Scharlemann's Modernistic jargon "Word" means no more than acts. We quote: "The expression 'word of God' is used with particular reference to those acts of God by which He manifested His redemptive power." (Essay, p. 14:6.)

To Dr. Scharlemann the Bible, as the title of his Essay indicates, is no more than a Record, Witness and Medium of certain acts of God. According to Dr. Scharlemann's Modernistic view of things God has never revealed Himself but in His actions; specially illuminated men interpreted there actions (this is "sometimes called inspiration in contemporary theology"), p. 15:4; their witness to these revelatory acts was finally recorded, often by still a third party, and many errors, mistakes, inaccuracies, and contradictions occurred in the process as Dr. Scharlemann takes great pains to emphasize, because they were subject to human limitation. (For Dr. Scharlemann's own summary example of these three steps in explaining his view of Scripture cp. his

Essay, p. 21:4, where he concludes: From this we get some idea as to how the Bible is "God's Word.")

Dr. Scharlemann also has his own Modernistic definition of "inspiration," as we have just seen to some extent, so that he can say: "I have always accepted and believed in the verbal and plenary inspiration of Scripture. I do so now without reservation and/or equivocation of any kind." (Fuerbringer Letter, p. 4.) In substance Dr. Scharlemann's "inspiration" is no more nor less than what Modernism calls its "Living Tradition." To cite only this, he says (Essay, p. 20:5): "The *theopneustos* of II Tim. 3, 16 [All Scripture is given by *inspiration of God*] refers to God's creative activity and guidance in all the factors and ingredients that went into the making of the Biblical documents. These would include oral tradition, liturgical practice, documentary sources, and, of course, the research and investigation undertaken in preparing a Biblical book, as well as the work of translation."

We have already said that we reject as particularly horrible and blasphemous Dr. Scharlemann's Modernistic definition of "the truth and the utter reliability of the Sacred Scriptures." In his essay he has explained at length how he defines these terms. The "truth" of the Sacred Scriptures refers only to *God's faithfulness (truth) in keeping His promises*; not to *conformity to fact*, which is the general meaning of the word. We quote (Essay, p. 12:1): "*In no instance does it signify factual precision, as truth is usually understood today.*" Dr. Scharlemann emphasizes the importance of a proper understanding of this restriction in the use of the word *truth* in his science of "interpretation." He says (12:4): "An appreciation of the Scriptural concept of truth is of considerable import for the interpreter. The Biblical documents reflect an understanding of truth as being bound up to a personal relationship. *What the writers record and what they give their witness to is God's faithfulness in keeping His promises.*" (Our emphasis.) And Dr. Scharlemann then immediately goes on to say: "*They do so, moreover from within their own personal limitations in terms of historical, geographical, or scientific information.*" More still. Dr. Scharlemann then proceeds to adduce numerous examples of what he alleges to be *not true* in the generally accepted meaning of this word (conforming to fact), mistakes, errors in the Scriptures. We are

omitting discussion of these only because of lack of space at this time.

And so Dr. Scharlemann limits the "utter reliability" of the Sacred Scriptures to but a part of what they say. We quote: "God reveals Himself as utterly dependable in keeping His promises and carrying out His will. The Scriptural documents serve as witnesses to this revelation. They must, therefore, be understood as *reliable within the framework of the single function of the Bible, which is to 'make us wise unto salvation.'*" Beyond that "framework" (and this includes the greater part of the Bible) the Sacred Scriptures are, according to Dr. Scharlemann's clear words, *not said to be reliable.*

This is, undeniably, Dr. Scharlemann's horrible and blasphemous definition of "the truth and the utter reliability of the Sacred Scriptures."

Dr. Scharlemann's Three Propositions

In his statement in the Fuerbringer Letter Dr. Scharlemann resorts to Modernistic double-talk in order to deny his denial of the Inerrancy of Scripture, which denial is repeated here. He says: "I have never denied any doctrine of the inerrancy of Scripture. Instead I have raised the question as to whether, in the light of the Biblical evidence available to all of us, 'inerrancy' is really the word we want to use in defining the truth and the utter reliability of the Sacred Scriptures. To be specific, I have defended the following propositions." (Our emphasis.) In the three propositions which follow, Dr. Scharlemann defines negatively "the truth and utter reliability of the Sacred Scriptures" in a manner wholly in keeping with his positive definition of these concepts in his essay.

In his first proposition (a), Dr. Scharlemann makes clear that in defining "the truth and utter reliability of Sacred Scripture" and denying its Inerrancy, he speaks from the point of view of the modern "scientific method of investigation" (Modernism) to which he is committed.

In his second proposition (b) Dr. Scharlemann declares that *in this modern sense* of his the word Inerrancy is "not synonymous with the Biblical concept of truth." Let us restate this proposition of Dr. Scharlemann, the other way around, for emphasis and clarity: *In the sense of the modern scientific method of investigation to which Dr. Scharlemann is committed the Biblical concept of truth is not synonymous with inerrancy.*

Instead, it "at times shows a strange indifference to precision of fact." The "utter reliability" of the Sacred Scriptures does not extend to all alleged matters of fact in the Bible.

In his third proposition (c) Dr. Scharlemann, from his Modernistic position, makes the bald claim that 'Inerrancy' is "a concept foreign to the Biblical writers." If this means anything at all, it means that the concept, the idea expressed by the word "inerrancy," is not contained in the Bible, that the Bible does not teach it, that it is not a Scriptural doctrine. This un-Scriptural concept or idea — so says Dr. Scharlemann — "tends strongly to mislead people into expecting something of Scripture which it often does not show," — namely *inerrancy* or non-deviation from what is *true* in the generally accepted meaning of this word: *conformity to fact.*

And yet, even while continuing stubbornly to insist that the Bible does not teach the doctrine of Scriptural Inerrancy (and that's the only place from where we get any doctrine) Dr. Scharlemann has the boldness (or is it blindness?) to say: "Anything you may have read or heard to the effect that I have denied the doctrine of inerrancy is without foundation in fact"!

Correcting the Fatal Situation

At the end of his Statement in the Fuerbringer Letter Dr. Scharlemann himself suggests that the teaching to which he is committed tends to destroy confidence in the seminary. It is true that he is rendering the greatest disservice to our seminary despite a solemn divine call by which he was expressly pledged to the Scriptures "as the inspired and inerrant Word of God." (By-Law 4.21 to the Constitution of the Missouri Synod: Installation of Professors.) Indeed, it reflects on our whole Church. "The orthodox character of a church is established not by its mere name nor by its outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is *actually* taught in its pulpits, in its theological seminaries, and in its publications." (Brief Statement of the Doctrinal Position of the Missouri Synod, 29.)

President Fuerbringer's Letter shows that the removal of Dr. Scharlemann from the teaching ministry of our Church (which should have taken place long ago) will in itself by no means correct the bad situation which has been permitted to develop within our synod over a period of years. The Fuerbringer Letter is rather one of a number of things which show that the horrible and

blasphemous doctrine of Prof. Scharlemann is being matched by an almost unbelievable administrative tenacity in shielding and defending it. That Pres. Fuerbringer apparently fails utterly to understand Dr. Scharlemann's position is shown by a letter which he wrote to a member of the *Confessional Lutheran* staff as recently as Jan. 12. Here Pres. Fuerbringer says: "I want to state that Professor Scharlemann has given us the assurance over and over again that he holds the Scriptures to be absolutely and completely reliable (that is the word he prefers to use) and that it in no way deceives us or teaches anything untrue. To say, therefore, as your letter does, that he maintains that the Bible contains many errors and that we may not claim for any part of the Bible, not even when it teaches the way of salvation, that it is not subject to error is not doing justice to him, if I understand him correctly." Can anyone who has so little understanding of the words and ways of Modernism when he is confronted by them right in his own faculty, and has been for years, properly discharge the grave doctrinal responsibility with which our synod has entrusted him?

We should not only reject Dr. Scharlemann's horrible and blasphemous doctrine. We should reject as resolutely any and all mistaken efforts like that of the Fuerbringer Letter to "correct the bad situation that has developed in our church" by attributing the cause of the uneasiness and distress among us to "various rumors and printed reports concerning the doctrinal position of Professor Martin H. Scharlemann" rather than to that position itself. We should specifically also reject Pres. Fuerbringer's mistaken reference to the Constitution of the Missouri Synod as though that document may indeed be rightly used to protect professors who are acting directly contrary to their sacred trust. If Pres. Fuerbringer will but take another and better look at Art. III: 7.8 of the Constitution he will find that it provides for the protection of pastors, teachers, and *congregations* precisely against such Modernistic inroads into our Church as Dr. Scharlemann is devoted to.

We are acting in the interest of our congregations whom we serve by a divine call when we reject Dr. Scharlemann's horrible and blasphemous position. We are at the same time acting in harmony with the Brief Statement of the Doctrinal Position of the Missouri Synod and with the Resolution of the San Francisco Convention (1959) regarding this matter, which was made necessary by denial

of the Inerrancy of Holy Scripture on the part of men like Dr. Scharlemann.

For the same reasons we should protest the Fuerbringer Letter of Feb. 11. We call on every fellow-pastor and on members of all congregations in our synod to do as much and thus to put an end to the tragic farce being enacted within our Church today. Failure to do so this would be to turn Missouri over to Modernism by default.

⊕ Keep Informed!

This issue of the *Confessional Lutheran* is being sent to all pastors of the Synodical Conference. Subscribe today and urge others to do so, in order not to miss any one of the important forthcoming numbers of our publication. If pastors will send us names and addresses of members, we shall gladly send them sample copies. Contributions toward the battle we are waging will be most gratefully received.

⊕ Welcome to Our New Subscribers!

The *Confessional Lutheran* extends a sincere welcome to its hundreds of recent new subscribers. Let us assure you that this paper which is yours just to the extent that you wish to make it yours has a most important mission in this deep hour of our Church's great crisis in its battle with out-and-out Modernism. Its mission is none other than that which is contained in our Lord's great directive to His Church, that continuing in His word we teach men to observe all that He has commanded us. This is also the sum and substance of our Stewardship.

We bespeak your continued generous support in this battle and pledge you our own best efforts in it, under God. As we follow the Scriptural slogan "Publish and Conceal Not" (Isa. 50:2), we urge our readers to help bring the facts which are brought to light and put into proper focus in our publication down to the grass-roots level of our church. Call a meeting of the congregation and/or organizations within it and place the facts before the members. By and large our people will not stand for the false doctrines of Modernism which are trying to take over our Church today *if only they know the truth of the situation*. In Christ's day ecclesiastical authorities who had become church politicians rejected the plain teachings of the sacred Scriptures which Christ proclaimed. But the common people heard Him gladly. They still do.

• What Our Readers Say

"We heard of Rev. Theo. Dierks' death from friends in Morrison. The enclosed check for \$10.00 is to serve as a memorial to him. Please direct it to the proper person.—While we lived in Morrison, we were impressed with the efforts of Pastor Dierks and others who worked so effectively to make the voice of conservative Christian theology heard in our Missouri Synod.—May the Lord bless your efforts to keep the Missouri Synod true to His holy Word."—Michigan.

"I was appalled when I read the December issue of the *Confessional Lutheran*. You are to be commended for ferreting out this evil development in our Synod. I believe, as you do, that this should be brought to the attention of as many Christians as we can find who will do everything in their power to stop this blasphemous teaching. Enclosed please find a check for three dollars and send a copy of the December issue to the following [12 lay] people."—Mrs. . . ., Detroit, Mich.

"I would really like to know what is still going on and what will happen in our synod. The *Confessional Lutheran* is the paper to read and learn about what is going on." — Pastor, St. Louis.

"Just this morning, a complimentary copy of the [December] *Confessional Lutheran* came in the mail. After lunch, I thought I would read a few paragraphs in it to see what it was all about. The end result was that I did not put it down until I had read it from cover to cover. Needless to say, I am subscribing today.—Pastor, Minnesota.

"We must oppose the present current in Synod. . . . The Lord seems to have marked Missouri for chastisement." — Professor, Arkansas.

"It would seem to me that, above all, our high church officials need to take a firm stand against the false teachers at our St. Louis seminary and have them removed if they will not teach right."—Pastor, Nebraska.

". . . Do not thank me, as you have done in a footnote of your letter, for my previous contribution. Thank the Lord instead, who gave me whatever I now possess. This mission is so important, I am enclosing another check in the same amount [\$100.00]."—Layman, Illinois.

"Keep up the good work. I believe we need more of this watching as you say in the article on the seminary [Nov. issue]. . . . I do believe if our laymen were better informed (and I believe you are doing just that)

there wouldn't be such a danger of such things creeping into the church."—Layman, Missouri.

"I just finished reading the Dec., 1959, issue of the *Confessional Lutheran* and want to say you have done a beautiful job (if that word is permissible in such a sad situation as that which exists) in exposing Dr. Scharlemann's horrible and blasphemous doctrine. . . . Why, oh, why can't we have officials in synod, who, using the sword of the Spirit, would drive its shaft to the very heart of the matter and rout the enemy. . . . We pray God that He may continue to bless your witness to the truth."—Pastor, Texas.

"(Sometimes I sit in my study and ask myself what happened to our church in the last twenty years. I am convinced that the Missouri Synod is fast becoming just another sect. It grieves me to think that we have broken loose from our orthodox mooring and are fast drifting toward the shoals of religious indifferentism. Be assured that there are many men in the ministry who are greatly disturbed because of the various non-Lutheran trends in our synod. . . . Keep up the good work. It is appreciated by more brethren than you think."—Pastor, Nebraska.

"My very sick wife said, from her sickbed: 'Send \$100.00. We will cash in on something to meet it.'"—Pastor, New Mexico.

"You are doing a good work. More power to you!"—Pastor, New York.

SHALL WE REMAIN A TRUE CHURCH—OR SHALL WE BECOME JUST ANOTHER SECT?

If proper synodical discipline is not restored now, in doctrine and in practice, the Missouri Synod's doom as a confessionally Lutheran body is sealed. (Practice is simply doctrine in action.)

"Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer." Augsburg Confession, Art. XXIV.

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MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. *Trigl. Conc.*, p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — *Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc.*, P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — *Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc.*, P. 853.

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IN THIS ISSUE: The Battle over the Bible in Missouri — Acting in Harmony with the Brief Statement — All or Nothing — Dr. Scharlemann's Fatal Bias — An Honest Liberal — Bishop Lilje's New Course? — Christian Stewardship and the Inerrancy of Holy Scripture — To All Stewardship Departments Within the Missouri Synod — Missouri Enters NCCUSA Through Side Door — "A Crack in the Wall"?

● The Battle Over the Bible in Missouri

Is the Bible true? Is it reliable in all that it says? Is it really the Word of God?

All of these questions, so fundamental to our Christian faith, are answered with a distinct NO by Dr. Martin H. Scharlemann. Dr. Scharlemann is the head of the graduate department of Concordia Seminary in St. Louis, where men are trained to be ministers and professors in our church.

Dr. Scharlemann says that God is "true," meaning that He is faithful in that He can be trusted to keep His promises; he says that the Bible is not true, in the common meaning of the word, which is: *conforming to fact*.

Dr. Scharlemann says that the Bible is reliable only within the framework of its (to him) single function, which is to make us wise unto salvation; in saying this, Dr. Scharlemann says that the Bible is not reliable in most of what it says. As a matter of fact, Dr. Scharlemann contends that the Bible is full

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"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

of mistakes, of which he has adduced many alleged examples.

Dr. Scharlemann says that *the Bible is not really the Word of God* in the simple sense of these words that it is in itself a divine revelation from its first word to its last word; he says that it is only "the Word of God" in quotes as it were. That is, that it is a very human record of and witness to and medium of divine revelation as certain individuals experienced it.

If any or all of the above confuses you (although we don't know any reason in the world why it should do this), please don't blame us. Blame Dr. Scharlemann. We are merely repeating honestly what he says.

If anyone, no matter who he may be, should try to tell you that the truth of the terrible situation now confronting our church is different from what we are here stating it to be, you can be sure that such a one is either trying to deceive you, or that he is not competent to report correctly what is going on in our church today.

One more word of caution. Our high officials, and administrators at Concordia Seminary in St. Louis (for instance, the President of its Faculty and its Board of Control), especially the latter, have had much more reason than others long ago to be well informed with regard to the facts which we are reporting here.

It has long ago become quite clear that our pastors and congregations will have to act, unhesitatingly and with determination, if they want to safeguard the priceless treasure of Holy Scripture as the inerrant source of Truth for themselves and their children. It is for this, and for this alone, that we are contending. We therefore appeal to all members of our synod for support. Lay this matter before your congregation and its organizations, asking them to take determined action. We also appeal for continued financial support. For to all appearances we shall have to expand our work. Some of those who are engaged in doing the work of the Confessional Lutheran Publicity Bureau are putting forth tremendous efforts and contributing much of their time toward it in a spirit of true Christian Stewardship. (One woman on our clerical staff puts in as much as three and four days a week.) None of these receive remuneration for their work. They do it as a labor of love, in the sure conviction that we are only helping to carry out the one mission of the Church. According to our Lord's great directive this includes teaching His disciples to observe all that He has commanded us.

All moneys contributed to our funds are used directly toward the battle for the Bible which we are waging.

Above all, whoever you may be, write President Behnken today, insisting that immediate steps be taken 1) to remove Dr. Scharlemann from the teaching ministry of our Church; 2) to institute a long overdue thorough investigation of our St. Louis seminary administration and of the doctrinal position of all members of the faculty; 3) publicly and distinctly to repudiate the horrible and blasphemous doctrine which has already been spread in our midst.

● Acting in Harmony With the Brief Statement

A Basic Lutheran Principle of the Brief Statement

It is a basic Lutheran principle that "for the preservation of the pure doctrine and for permanent, godly unity in the Church it is necessary not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be re-proved, I Tim. 3; II Tim. 3, 16; Tit. 1, 9." (Formula of Concord, Trigl., p. 855.)

It is as basic a principle of true Lutheranism "that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that everyone may be faithfully warned against the errors which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation, authority, of any man." (P. 587.)

We still want to add a third basic principle of Lutheranism, namely, this: "These highly important matters, the business of religion, concern also the common people and laymen as they are called, who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." (P. 853.)

By our subscription to the Confessions of the Lutheran Church we have bound ourselves to the above principles.

In accordance with such basic Lutheran principles the Missouri Synod in its Brief Statement of its Doctrinal Position not only confesses of the Holy Scriptures that "they contain no errors or contradictions," but *expressly also rejects* as horrible and blasphemous the contrary doctrine of the modern "scientific method of investigation" espoused

by Dr. Martin H. Scharlemann in St. Louis that Scripture does contain error. (Par. 1. 3.)

The Situation Confronting Us

Within recent years a most deplorable situation has been permitted to develop within the Missouri Synod which brought on memorials like the following at its San Francisco Convention (1959): "The undersigned, in dealing with brethren who deny the infallibility and inerrancy of Scripture, has at times been met with the argument that this doctrine is not part of the position of Synod to which all pastors, professors, and teachers are expected to subscribe. Therefore he respectfully requests Synod in convention assembled to give an answer to this question: Does Synod expect the professors at its colleges and seminaries to teach the doctrine of the inspiration, infallibility, and inerrancy of Scripture as this doctrine is set forth in the *Brief Statement*?" (Reports and Memorials, 1959, p. 512.)

For such a specific reason the San Francisco Convention of the Missouri Synod formally adopted a resolution directing: "That Synod's pastors, teachers, and professors are held to teach and to act in harmony with such statements." (Proceedings, 1959, p. 191.)

The Constitution of the Missouri Synod provides that its *President*, who has the supervision regarding the doctrine within it, "shall see to it that the resolutions of Synod are carried out." (Art. XI.)

Anyone who has been reading the *Confessional Lutheran* even casually knows that we are acting in harmony with the *Brief Statement of the Doctrinal Position* of our synod when we reject as horrible and blasphemous the attack on Holy Scripture within our synod in recent years as now spearheaded by Dr. Martin H. Scharlemann, who says that the Bible is full of errors or mistakes.

On the other hand, we most earnestly deplore that two communications recently submitted to the clergy of our synod — one by the President of Synod, the other by the President of the Faculty of Concordia Seminary in St. Louis — contain no such rejection of the horrible and blasphemous doctrine of Professor Scharlemann, brought on by the "scientific method of investigation" of Holy Scripture to which he is committed. The Fuerbringer Letter, in fact, *defends* Dr. Scharlemann. (Cp. March issue of *Confessional Lutheran*.)

President Behnken's Letter

The letter of President Behnken, addressed to all district counselors, with the re-

quest that they impart the information contained in it to their brethren at circuit conferences, is dated Feb. 9, 1960. It contains no summary judgment concerning the horrible and blasphemous doctrine of Prof. Scharlemann, and certainly no rejection of it. It begins with the following two paragraphs:

"You are aware of the fact that especially since our San Francisco convention charges of unorthodoxy have been made against Dr. Martin Scharlemann. Letters, rumors and printed pages have spread these charges throughout and beyond Synod. There have been protests demanding immediate removal [of Dr. Scharlemann from the *teaching ministry* of our Church] and a counterprotest [presumably by Dr. Scharlemann] charging slander.

"This disturbance — and undoubtedly there is a disturbance — revolves around Dr. Scharlemann's essays treating Revelation and Inspiration which he delivered before the faculty and several pastoral conferences. One of the points of objection raised is the position which the essayist has expressed on the 'inerrancy' of Scripture."

One here reads no commitment with respect to the urgent issue of *rejecting* Dr. Scharlemann's teaching. Beyond what we have quoted, the letter contains nothing more than reference to "the difficulty" and "the matter."

What Needs to Be Done

A paper on The Inerrancy of Scripture by Dr. Scharlemann "prepared for faculty discussion on February 25, 1958," begins: "In this paper I propose to defend the paradox that the Book of God's truth contains errors." The author specifically directs himself against the Brief Statement of the Doctrinal Position of the Missouri Synod and says: "I want to direct myself to that sentence in the first paragraph of the Brief Statement, which reads: 'Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, *also in those parts which treat of historical, geographical, and other secular matters, John 10, 35.*'" He says: "I entertain the hope that this sentence could not, in the wording quoted, pass this faculty today, or, if it did, that the terms 'truth,' 'error,' 'contradictions,' and 'historical' would receive some very careful limiting definitions." He says that he is committed to the view that the

accounts of the Creation and the Fall in Genesis are largely symbolical or mythical and are to be so understood; that he would view the literalistic approach, clinging to the factual character of the story, "as an exceedingly subtle strategem sometimes employed by the Evil One."

Dr. Scharlemann presented his views to the united conferences of the Atlantic District on Sept. 30th and Oct. 1, 1958. He met with objection and refused to give out copies of his essay. His essay on the Bible as Record, Witness and Medium, as it lies before us, "was read in full to Synod's Council on Bible Study on April 3, 1959." It was read in part to the Northern Illinois District Pastoral Conference on April 7 and 8, 1959. Determined objection was raised to it, various brethren requesting that their protest be entered into the minutes of the conference. A later special meeting of this conference, on Nov. 20, 1959, with Dr. Scharlemann, arranged through persistent efforts on the part of some of its members, for "thorough discussion of the essay," proved apparently fruitless. Both Dr. Scharlemann and those who, in harmony with the Brief Statement of the Doctrinal Position of the Missouri Synod, reject his teaching as horrible and blasphemous, remained unchanged in their respective convictions concerning Scripture. Meanwhile Dr. Scharlemann presented his views before the triennial Pastoral Conference of the Western District at Jefferson City, Mo., on Oct. 20-22. (A copy of his essay as presented there, on "Revelation and Inspiration," and made available to pastors in the district by the District Office, is in our hands.)

While President Behnken's letter of Feb. 9 contains no commitment with respect to the urgent issue of rejecting Dr. Scharlemann's teaching, it is only fair to say (and we want to assure our readers that we are happy to say this) that already on Dec. 22, 1959, Dr. Behnken in a letter to a member of the *Confessional Lutheran* staff gave the assurance with reference to Dr. Scharlemann's position that "*this attitude toward Scripture must not stand nor spread in our midst.*" The official assurance was given, also in the name of the Vice-Presidents of Synod, in reply to a request by the member of our staff on behalf of members of his congregation who in a special meeting directed him to inquire as to the position of the Presidium in the matter of Dr. Scharlemann's teaching. More fully the reply, written by Dr. Behnken on behalf of himself and the Vice-Presidents of Synod, reads:

"When you ask about Dr. Scharlemann's position on inspiration and revelation and his statement that the Bible is not inerrant, let me say that I certainly am not in accord with that position. You know from sermons that I have delivered and statements which I have made that I do consider the Bible to be the divinely inspired, inerrant Word of God. As far as Dr. Scharlemann's essay is concerned, let me say that it is now in the hands of the faculty of Concordia Seminary. The Presidium is waiting to hear from the faculty concerning it. We are convinced that this attitude toward Scripture must not stand nor spread in our midst."

Dr. Behnken and the whole Presidium should be commended for such a reply, and the recipient of it did commend them, at the same time asking for the assurance that the spreading of Dr. Scharlemann's teaching had been stopped. We regret to say, however, that this assurance was not given. May we suggest that our readers write President Behnken, who has the supervision of doctrine in Synod, in a similar vein asking that Dr. Scharlemann's teaching be stopped at once and publicly repudiated.

What Is at Stake

The issue here is all or nothing. As Luther put it, so forcibly and plainly, it is either-or. Either the whole and all of Scripture is to be roundly and sincerely believed, or nothing is believed; the Holy Ghost does not permit Himself to be severed or divided, as though one part were to be regarded as true and the other not. (St. Louis Edit., XX 1781f.)

We will not sell our souls to Modernism nor compromise with it at any price. The only way to avoid it is by *acting in harmony with the Brief Statement of the Doctrinal Position of the Missouri Synod*. And the only way to do this again is by *rejecting* as horrible and blasphemous the doctrinal position concerning Scripture to which Dr. Scharlemann is committed by "the scientific method of investigation" which he has espoused, in his essays as presented to various pastoral conferences, in the *Lutheran Quarterly* of Aug., 1959 ("God is One") and in his *Statement appended to the Fuerbringer Letter* of Feb. 11, 1960.

Our Urgent Appeal to You

Will you write today, urgently beseeching President Behnken that proper steps be taken at once toward rejecting Dr. Scharlemann's doctrine as horrible and blasphemous and thus *acting in harmony with the Brief Statement*?

● All or Nothing

"THIS IS CERTAIN, WHOEVER DOES NOT RIGHTLY BELIEVE ONE ARTICLE, OR DOES NOT ACCEPT IT (WHEN HE HAS BEEN ADMONISHED AND INSTRUCTED), SUCH A ONE CERTAINLY BELIEVES NONE EARNESTLY AND IN GOOD FAITH. AND WHOEVER IS SO BOLD THAT HE DARE DENY OR ACCUSE GOD OF LYING IN ONE WORD AND DOES THIS DELIBERATELY DESPITE AND AFTER HAVING BEEN ADMONISHED AND INSTRUCTED ONCE OR TWICE, CAN AND CERTAINLY WILL ALSO DENY AND ACCUSE GOD OF LIES IN ALL OF HIS WORDS. HENCE IT MUST BE THAT THE WHOLE AND ALL OF IT IS TO BE ROUNDLY AND SINCERELY BELIEVED OR NOTHING IS BELIEVED. THE HOLY GHOST DOES NOT PERMIT HIMSELF TO BE SEVERED NOR DIVIDED SO AS TO TEACH OR PERMIT ONE PART TO BE REGARDED AS TRUE AND THE OTHER FALSE. EXCEPT WHERE THERE ARE WEAK PERSONS, WHO PERMIT THEMSELVES TO BE INSTRUCTED AND DO NOT STUBBORNLY CONTRADICT. OTHERWISE, IF THIS SHOULD BE THE CASE THAT EVERYONE MUST REMAIN WITHOUT HARM IF HE DENIED ONE ARTICLE BECAUSE HE HELD ALL OF THE OTHERS TO BE RIGHT (ALTHOUGH SUCH A THING IS IMPOSSIBLE AT BOTTOM), THEN NO HERETIC WOULD EVER BE CONDEMNED, AND THERE COULD ALSO BE NO HERETIC ON EARTH. FOR ALL HERETICS ARE OF THIS NATURE, THAT THEY FIRST BEGIN ONLY AT ONE ARTICLE, AND THEN ALL OF THEM MUST FOLLOW, AND BE DENIED ALTOGETHER. JUST AS A RING, WHEN IT GETS A CHINK OR A BREAK IS NO GOOD AT ALL ANYMORE, AND WHEN A BELL CRACKS AT ONE PLACE ITS SOUND IS NO GOOD ANYMORE AND IT IS ALTOGETHER WORTHLESS." — Luther (St. L. Edit., XX, 1781f). Our emphasis.

● Dr. Scharlemann's Fatal Bias

Dr. Martin H. Scharlemann's now well known essay, *The Bible as Record, Witness, and Medium*, was read in part to the Pastoral Conference of the Northern Illinois District on April 8 and 9, 1959, at Melrose Park, Ill. A storm of protest was raised against the Modernistic views presented by the St. Louis professor, numerous pastors asking that their objections be recorded in the Minutes of the

Conference. After considerable bickering, during which he at first adamantly refused to let members see his written essay (as he had done over against members of a joint meeting of conferences of the Atlantic District already in the fall of 1958) Dr. Scharlemann was finally prevailed upon to release his essay to members of the conference on June 1, 1959. Officials of the district at the same time entered on an agreement with Dr. Scharlemann to permit him to appear again before the conference, members of which might study his essay privately meanwhile. The proposed meeting, at which Dr. Scharlemann and members of the conference (especially the former) were given "ample opportunity" "for a thorough discussion of the essay," was held on Nov. 20, 1959. Members of the staff of the *Confessional Lutheran* (inclusive of the editor, who is not a member of the conference) were present at both meetings under discussion and have had his essay in hand since its release. We also have in our possession a tape-recording of Dr. Scharlemann's essay as presented in April 1959.

At the special meeting under discussion (Nov. 20, 1959) Dr. Scharlemann was first of all given opportunity "to clarify briefly the aim and purpose of his essay."

His essay was written for one thing, Dr. Scharlemann said, out of a deep pastoral concern. In teaching a class of about a dozen young folks, so he said, he found out what a "problem" the Inerrancy of Holy Scripture presents. These young folks will go to college, he said, and there some professor [presumably the Scharlemann type] will play a neat little trick on them. He will ask: From which mountain did Jesus ascend into heaven. On the basis of the account of St. Luke (24, 50f; Acts 1, 12), one of these students will answer: From Mount Olivet. Then the professor will spring the trap, by objecting: "But St. Matthew says it was from a mountain in Galilee!" Dr. Scharlemann contended that "Matthew referred to Galilee because of the theological objective he had." The question, *Would Matthew have changed the facts in the interest of his theological objective?* left the essayist unmoved. It is one of his major premises that "A concern for truth in the sense of factual accuracy" is *foreign to the Bible*; that such a phenomenon is "peculiar to our Western culture, especially since the Age of Enlightenment," that is, Rationalism. (Cp. Essay, p. 12:6.)

Now turn to the Gospel according to St. Matthew (chap. 28) and see if you can find one word about the Ascension there! St.

Matthew relates how, when Mary Magdalene and the "other" Mary (the mother of James and of Joses, chap. 27, 56) came to see the sepulchre of Jesus early on Easter morning, there had been an earthquake, exhibiting the empty tomb, and the angel of the Lord whose celestial appearance frightened the Roman guard almost to death, announced the Resurrection of the Lord to the women and told them that they were to see Him in Galilee. (Cp. v. 7; chap. 26, 32 and parallels in Mark.) As the women went to tell His disciples the good news, the risen Lord Himself met them and directed them to tell the disciples to go to Galilee, promising them that He would appear among them there. In the remaining verses of this chapter this important appearance of Jesus in Galilee and the instructions embodied in His Great Commission to His Church, at a mountain retreat which Jesus had appointed for this purpose, are related — nothing more. The appearance here recorded is no doubt the one to which St. Paul refers in I Cor. 15, 6, where he wrote, perhaps a quarter of a century later: "He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep." There St. Paul writes: "After that He was seen of James; then of all the Apostles." (I Cor. 1, 7.) The last reference is no doubt to the final appearance, recorded by St. Luke, on the Mount of the Ascension. This testimony then would fix the appearance in Galilee (recorded by St. Matthew) as one distinct from that at the Ascension and, according to the sequence of events given in I Cor. 15, as having occurred at an earlier time. In any case, *there is not a word about Christ's Ascension in Matthew.*

Dr. Scharlemann made the same onslaught against Scripture before the Pastoral Conference of the Western District at Jefferson City, Missouri, on Oct. 20-22. In his essay, released to pastors of that district by their district office under the title "Revelation and Inspiration," Dr. Scharlemann says that the "discrepancies" which he alleges exist in the Bible "cannot be explained away on the theory of textual corruption." (P. 16.) And he there presents the argumentation we have discussed above, as follows: "This is a pastoral concern for you and for me. You have sent girls and boys to college, secular institutions. Before long you noticed that they had become almost agnostic. Now, if you have ever taken the time to analyze the reason for this, you will have found that in many cases the faith of such young people was up-

set when some teacher called their attention to such discrepancies. He may have asked a simple question, like, 'From what mountain did Jesus ascend into heaven?' Then, if the student said, 'The Mount of Olives,' the teacher might read the end of Matthew, which unmistakably suggests that He ascended from a mountain in Galilee. What I'm trying to say is this: If you have built the faith of your confirmands on a theory of inspiration which does not take into full account what the Scriptures actually say, you have dealt unfairly with that child." (We may add that Dr. A. O. Fuerbringer was present at the conference referred to.)

One here indeed clearly sees what becomes of Dr. Scharlemann's alleged "mistakes" in the Bible, and of his *denial of the Inerrancy of Holy Scripture on the basis of such PRECONCEIVED NOTIONS*. It reveals his *fatal prejudice*, which causes him and others like him as a *matter of principle* to attack the Inerrancy of God's Word. Plainly, this Biblical "interpreter" has sold out completely to Modernism (which in its latest form goes by the high-sounding and deceptive name of "Neo-Orthodoxy"). The basic premise of Modernism's criticism of the Bible is a horrible form of *self-deception* known as "begging the question." It is this that is illustrated above. This was also pointed out to Dr. Scharlemann and those who were present to hear him, by Prof. S. Becker of our River Forest Teachers College, at the Northern Illinois meeting on Nov. 20. However, such testimony left the errant Dr. Scharlemann apparently unmoved. After all, how should anyone among us expect to change anyone else's thinking when an examination of Scripture itself has not resulted in as much, because of such a fatal bias, but has rather left one to set his face like flint against Scripture?

There remains but one thing for us to do. This, too, was pointed out by one of the pastors at the Northern Illinois District meeting (Nov. 20) referred to. It is to *recognize the fatal division within the Missouri Synod which is being caused by men like Dr. Scharlemann, and to apply Rom. 16, 17-18 to the tragic situation confronting us*. This is one of the purposes for which Scripture has been given, and for which our synod exists. (Constitution, Art. III:1.)

The meeting of Nov. 20, 1959, to which we have referred was held in the sanctuary of First St. Paul's Church, Chicago, Ill., in whose midst the Missouri Synod was formally organized in 1847. In view of this fact, one

of the pastors present sounded an earnest warning lest the place where the cradle of the Missouri Synod once stood yet prove the place which would mark also its grave.

● An Honest Liberal

In 1948 a pastor within the Missouri Synod, who had signed the notorious "Statement" of the "44," and who was not a true Lutheran, left our Church, although his district president and liberal friends tried to the last to persuade him otherwise. In a letter to his district president (one of the original "44" Statementarians), he wrote: "I am not judging the men who feel called upon to stay with Synod and try to reform it from within. If they, with the light they have, follow truth, speaking it in love, they will learn more and more the truth as the years roll on. I, for myself, feel called upon to announce my convictions and leave Synod, rather than conceal my beliefs or wait for them to be found out and for the inevitable heresy trial that would result. . . . The Chicago 'Statement' itself is not the product of complete honesty and integrity, since the signers do not agree in many points of doctrine relevant to the 'Statement.' Some, for example, do not believe in plenary verbal inspiration."

To us, this erstwhile brother wrote with reference to the *Confessional Lutheran*: "I will admit that according to the letter of Lutheran documents you are often (but not always) more right and more honest than the semi-liberal or completely liberal men in Synod. Some accept much more of higher criticism than I do, except that I attack the vital New Testament in more areas. The Old Testament I do not always accept literally but it is in many books less distorted than the New Testament. I do not intend to give the names of those of whom I know that they do not accept plenary inspiration. Their number is fast increasing."

Here was an honest liberal. Such honesty is rare among liberals. His letter makes interesting reading now that we are engaged in an all-out conflict with modern Liberalism within the Missouri Synod, — a conflict which was developing all this while, and which has at long last become an open conflict, spearheaded by Dr. Martin Scharlemann's outright attack on nothing less than the doctrine of Holy Scripture itself.

Would to God that Liberalism were always as honest as we find it here!

● Bishop Lilje's New Course?

Edit. Note: Dr. Koren, the "Walther" of Norwegian Lutheranism in America, once called attention to the well known fact that Modernists use such high-falutin language that the ordinary man cannot understand them. And then he added: "For this we are thankful."

Not so Dr. Johannes Lilje, Bishop of the Hanoverian State Church in Germany, outstanding Lutheran World Federation leader, and its former President. Dr. Lilje has recently delivered himself of a declaration in which he deplores the fact that the "revolutionary" theology of those two arch-heretics of our day, Karl Barth and Rud. Bultmann, has not penetrated into congregational life and expresses the hope that a language may yet be found through which the common masses may be reached by the "new" theology, eventuating in the "renewal of the Church." One is reminded of the popularization of that ancient heresy, evolutionism, in the sphere of scientific "research" by Darwin. The "new theology" is actually the same thing after all applied to the religious field.

Pastor Hans-Lutz Poetsch of the Lutheran Free Church in Germany was moved by the sinister attack of Dr. Lilje on our historic Christian faith to write the following article, which he has submitted to us, in German, for publication in the *Confessional Lutheran*. We are the more thankful to him as Lutheranism in America has not been left untouched by the heresy of Barth and Bultmann. It is reflected among us in the essay *The Bible as Record, Witness, and Medium*, by Professor Martin H. Scharlemann of Concordia Seminary, St. Louis; likewise by Dr. Jaroslav Pelikan in the recently published companion volume, "Luther the Expositor," in the currently appearing new English edition of *Luther's Works* (Concordia Publishing House) and in his district essay "Luther on the Word of God," published in the *Minnesota Lutheran* (November, 1958).

Bishop Lilje is teaching as visiting professor at Union Theological Seminary, New York, during the spring semester begun in January. Very fittingly, he is teaching as the "Harry Emerson Fosdick Visiting Professor." For some reason or another he was permitted to address the convention of the Missouri Synod at Houston in 1953.—*CL Staff*.

In the Protestant State Churches of Germany self-criticism is nowadays practiced quite openly and frequently. There have been entire series of radio broadcasts in which practice and preaching were carefully examined. Books have been published on the subject.

This is something one ought to be happy about. For it is a good thing for every church to be ready to criticize not only others but also itself. However, such criticism must not

be an end in itself, but must lead to genuine repentance before the Triune God. For a church's confession of penitence ought not be merely of a general nature; rather should a church plead penitence precisely at that point at which it is found to be particularly at fault.

This is one of the concerns to which the former President of the Lutheran World Federation, Bishop Hanns Lilje, addresses himself in an article. The article was published in a new periodical for educated evangelicals, "Evangelical Digest," in September, 1959.

Unfortunately that is not the end of the matter. On the contrary, there are statements in his article which will mean the complete end of the German State Churches. This, however, would set in motion movements from Central Europe which will affect all Lutheran Churches belonging to the "Lutheran World Federation."

Bishop Lilje writes:

"The upheavals which took place in scientific theology within the last three decades belong to the great spiritual revolutions in church history. With the rise of Karl Barth there has begun a new chapter in theology. At this moment he is probably the greatest living theologian, who has performed a life's work of genial and prophetic power and of astonishing richness of thought. As in the case of all great changes in the history of thought, no one, including the contrary-minded, can escape the widespread influences of this revolutionary change. Within the realm of German theological research it is especially exegetical research which has pursued this revolutionary turn. The great critical rethinking introduced into New Testament exegesis by Rudolf Bultmann enjoys world-wide recognition today. It has increasingly given direction to research in all parts of the world. The more impartially and objectively one views this new orientation of theological endeavor, the more distressing naturally will be the realization that congregations are not affected by what is happening."

Dr. Lilje concedes that "traces" of the activity of Karl Barth can indeed be found in German preaching. But that is not sufficient for him. He sees the reason for the gap between theology and the congregation in the fact

"that here we have exceptionally radical theological upheavals which it will require time to digest properly. Our entire un-

derstanding of the canon, for example, has been fundamentally changed by the exegetical research of most recent time. The question as to what the word of revelation within the traditional Biblical Word can tell us has been lifted to a completely new basis."

Dr. Lilje finally indicates this as his aim:

"A movement for a new theology which has penetrated to the foundation will also find the language that can be understood by the congregation and which, under God's Holy Spirit, can turn into genuine movements for renewal of the Church."

It is our duty again and again to point out heretical declarations, which unfortunately are more and more frequently to be heard within the realm of German State Churchism and in the "Lutheran World Federation." But these statements of the Hannovarian bishop differ fundamentally from this or that utterance concerning individual doctrines of churches. They present a program. This fact dare not be underestimated, and since Bishop Lilje is not just some State Church leader, but one of the most important personages in World-Lutheranism, he and his statements ought to be taken especially seriously. For they will have their consequences, and it will be a good thing to prepare for these in time.

It is known that Karl Barth stems from Calvinism and was never able to strip himself of Reformed thought patterns. He was later rejected by strict Calvinism because he was leading also this doctrinal position, which is bound to a definite confession, to dissolution through his method of verbal dialectics. It is true that after the First World War he had a certain wholesome influence on the German area as far as preaching was concerned. But he never solved the problems raised by Rationalism and Liberalism; he only veiled them. For this reason they all erupted again with the emergence of Rudolf Bultmann's "demythologizing theology." This "Nestor" of extreme Liberalism is, as is known, trying to change the Biblical message in favor of a world-concept which enjoyed recognition in the philosophies and in the natural sciences at the beginning of the Twentieth Century. In this way he wanted to make the statements of Holy Scripture creditable again for "modern man." But what was left of God's Word when this method was applied is no longer divine Gospel, but very superficial moral twaddle. Here, then, there is simply being repeated by new connotations, the old concern of classical Rationalism, which aims to

make a religion of reason out of Christianity and substitutes ethical laws in place of the justification of the sinner for the sake of the sacrificial death of Christ. According to it, of course, Jesus is not the very Son of God, is not risen from the dead, is not ascended into heaven, and is above all not the sole ground of our salvation.

From the theology of these two heretics Dr. Lilje promises himself the renewal of the Lutheran and Protestant Church. He seems to be influenced here by men like Professor Quianbeck of Minneapolis (Evangelical Lutheran Church), who by a downright incredible conglomeration of history is endeavoring to prove that the modern theology of Protestantism is genuinely Lutheran, in other words the result of Luther's theology itself, and inherent in Luther's thinking. (Similar attempts are known to exist for years in the theology of the Lundensian school.)

The only new feature of Dr. Lilje's statements is this, that he elevates such theology, which has not so far in its full effectiveness penetrated the congregations of the German State Church, to the level of a program according to which the Church is to be renewed.

It is a well known fact in Europe today that the great movement away from the churches in Germany as well as in England and Scandinavia was due to the inroads made by Rationalism and Liberalism. How then can the Church be renewed by the latest representatives of this theology? How does Dr. Lilje calculatedly plan to lead the Lutheran Church to a new height through the theology of two men who simply do not have or do not want to have anything whatsoever to do with the Lutheran Confessions?

In attacking Dr. Lilje's position here, we are, however, not merely concerned with some Church of a certain confession. This is a matter which concerns the existence of the Christian Church as such. It is strikingly noticeable how often this leader of the "Lutheran World Federation" uses the word "revolution" or "revolutionary." Nothing was farther removed from the mind of Luther and the reformers than the thought of revolution, violent upheaval of the Church. Rather were they concerned about restoring the Church while retaining the truly blessed possessions which it had cultivated on its way through history. Under all circumstances, however, the concern of the reformers was to preserve the sole authority of the Church of Jesus Christ, namely, His own Word. "God's Word is to establish articles of faith, and no one else, not even an angel from heaven," said Luther.

But with Bultmann and Karl Barth it is a matter of going directly against the authority of the divine Word, even though in different ways. In the case of both it is man who according to his capabilities pretends to be and maintains himself as final authority. Not God's but his own will, are to be secured, at the expense of the divine will and revelation. Whoever would renew the Church in this way will truly destroy it.

We know that the Church of Jesus Christ will be destroyed neither through the theology of a Karl Barth or a Rudolf Bultmann, nor through the program of a Hanns Lilje. God will preserve it against all attacks of this sort. However, He wants to use us as His tools and witnesses to the Truth. For this reason we are raising our voice and give warning as long as we are able to do so.

"But who hath believed our report? and to whom is the arm of the Lord revealed?" (Isaiah 53, 1.)

Pastor H. L. Poetsch
Bremen, Osterdeich 69
West Germany

• Christian Stewardship and the Inerrancy of Holy Scripture

In the *Stewardship Bulletin* of the Northern Illinois District of the Missouri Synod (Vol. XX, No. VII) a Christmas letter was addressed to members of the district by some of its officials. The letter contains a fine testimony to the Inerrancy of Holy Scripture, which is these days being fanatically attacked in our midst by Dr. Martin H. Scharlemann of Concordia Seminary. (We do not mean to imply that there is any reference to this attack in the *Stewardship Bulletin*. We merely call attention to the timeliness of the testimony before us.)

Calling attention to the fact that Christians the world over were busily engaged in preparing their hearts and homes for the proper commemoration of their Savior's birth at Christmas time, the letter in the *Stewardship Bulletin* goes on to say:

"Has it ever occurred to you that Satan is also feverishly busy in the weeks before Christmas? That again became very evident to all Christian believers who read Chicago newspapers during the last weeks. Hundreds of scientists convened in sessions at the University of Chicago to observe the 100th anniversary of the publication of Darwin's notorious book on evolution. Day after day 'famous' scientists denied the story of creation by Almighty God as recorded in the Bible. These

denials culminated in a prediction by the arch-atheist Huxley that within the foreseeable future, 'Religion will be dead.' The objective of the entire assembly seems to have been the dethroning of God as Creator and of Christ as the Redeemer of the world — and thereby to destroy the faith of Christian believers particularly in the Christmas message, 'Unto you is born this day in the city of David a Savior, which is Christ the Lord.'

"As we read these vicious and diabolical attacks, the Second Psalm flashed into mind, 'Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us.'"

The letter then goes on to say (all of the emphasis here is ours):

"The greatest danger confronting sincere Christian believers in this generation is not the atomic bomb, guided missile, chemical warfare, etc., but rather *the Satan-inspired attempt on part of infidels to destroy the believers' childlike faith in the Bible as the infallible and INERRANT Word of God* and with it the childlike faith in the Christmas story which assures mankind that God sent His Son to be the Savior of the world. How insidious, subtle, and then again how brazen these assaults!"

"How imperative therefore," the letter continues, "that every one of us continue instant in prayer. How imperative to ask God to continue the presence of His Holy Spirit in our hearts and minds, to keep us in an undaunted and childlike faith to the end *that we may withstand* the violent onslaughts of the very 'gates of hell.'" (The emphasis is again ours.)

The letter is signed by District President A. H. Werfelmann, D.D., Rev. Martin Piehler, D.D., Executive Secretary of Missions and Stewardship, and Rev. E. H. Happel, Assistant to the Executive Secretary.

We were happy to see this ringing testimony to the inerrant Word of God, and the appeal to *withstand* the onslaught of Satan which confronts us in brazen attacks on the Inerrancy of Holy Scripture, — such as that by Dr. Martin H. Scharlemann of our own Concordia Seminary in St. Louis. We have repeatedly called attention to the fact that a converted man can and must in a very real sense cooperate with God in working out his salvation (Phil. 2, 12-13; Formula of Concord, Trigl. Edit., p. 907:65). We have also frequently called attention to the fact that

earnest contention for the Faith, inclusive of determined rejection of error, is a vital part of CHRISTIAN STEWARDSHIP (I Pet. 4, 10-11).

Would to God that Stewardship Departments within the Missouri Synod began more generally and properly to realize this and gave more attention to this all-important matter, which is part and parcel of our *WHOLE sanctification*, in the narrower sense of the word, for which stewardship is but another, figurative word.

● To All Stewardship Departments Within the Missouri Synod

Dear Brethren:

The following statement of basic principle concerning the general stewardship of all Christians is being submitted to you for prayerful and earnest consideration —

Christian Stewardship is the serving of one another with whatever gifts of grace God has endowed each of us. It includes first of all the use of the divine Word as a sacred trust, so that we pass it on in its purity to others; and then, secondly, measuring up to our God-given ability in rendering any further evangelical service, — all to the glory of God, through Christ, to whom praise and dominion certainly belong forever.

This definition of Christian Stewardship is given by God Himself in the only passage that speaks of the subject in clear words, I Pet. 4, 10-11 (the rule of faith, *analogia fidei*, on the subject): "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak; let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

We suggest that this or some similar statement be adopted by you as basic to all of your work. For it lays the proper foundation for it, gives to it proper direction, and indicates its proper scope. If we follow such guidance, our work will assuredly meet with the approval and blessing of our one and only Lord. We will be found to be faithful stewards within His great household, the Church.

● Missouri Enters NCCCUSA through Side Door

In a release of the News Bureau of the United Lutheran Church in America dated

Dec. 9 the Missouri Synod has been reported, at least partially, to have entered the ultra-liberalistic National Council of the Churches of Christ in the U.S.A. (Note the arrogance in the name: *the Churches of Christ*—we here have the Protestant counterpart of the all-embracing claims of the papal Antichrist.)

As might be expected, the report is accompanied by all of the jubilant glee and a thorough rubbing in of Missouri's "compromise" by this "about-face" from its former position which one would naturally look for from such a quarter.

The report, in its entirety, is as follows:

Richard T. Sutcliffe, associate director of the Department of Press, Radio and Television of the United Lutheran Church in America, in his prize-winning weekly religious newscast, "Church World News," to be carried over 75 radio stations this week, will announce that the Board of Home Missions of the Lutheran Church—Missouri Synod has become a member of NCCCUSA's Division of Home Missions.

"The action brought a pleased smile to the face of American Protestantism . . . and, perhaps, a raised eyebrow or two," Sutcliffe said. "Missouri Lutherans have traditionally remained aloof from all formal relationships and affiliations with other churches in the mainstream of Protestant Christianity . . . and this is the first time Missouri has taken such action.

"Too, the move was at Missouri's own instigation and is an apparent reversal of its oft-stated reluctance to obligate itself outside its own churchyard.

"Missouri logic, as propounded by spokesmen, insists that to affiliate with non-Missouri Christians prior to 'complete doctrinal agreement' is 'to compromise' itself theologically."

The apparent about-face of one of the most conservative branches of American Lutheranism was interpreted by Sutcliffe as a significant "crack" in the seawall "which has traditionally separated the Missouri Synod Lutherans from other church bodies in the ocean of world Protestantism."

The National Council of Churches represents 35 Protestant and Eastern Orthodox communions with a combined membership of more than 37,000,000.

The Lutheran Church—Missouri Synod, with a baptized membership of nearly 2,500,000 of the 7,500,000 Lutherans in North America, has not followed the United Lutheran Church and several other

Lutheran church bodies into formal membership in the National Lutheran Council, the Lutheran World Federation, the National Council of Churches and the World Council of Churches, although it cooperates in some phases of the program of the National Lutheran Council, an agency for eight American Lutheran church bodies.

A "significant crack" indeed! And "at Missouri's own instigation!"

If this report is true, and what reason can there be for doubting that it is? what shall be said of members constituting Missouri's Board of Home Missions in view of its Constitution, Article VI—Conditions of Membership? Here we read:

"Conditions for acquiring and holding membership in Synod are: . . . 2. Renunciation of unionism and syncretism of every description, such as . . . c. Participating in heterodox tract and missionary activities."

Does the Constitution of the Missouri Synod have practical meaning anymore?

● "A Crack in the Wall"?

On December 29, 1959, the *Lutheran Herald* informed its readers that a "weekly religious newscast" had "announced that the Board of Home Missions of the Lutheran Church—Missouri Synod has become a member of the National Council's Division of Home Missions."

"This action," so the broadcast went, "brought a pleased smile to the face of American Protestantism — and, perhaps a raised eyebrow or two," for "Missouri Lutherans have traditionally remained aloof from all formal relationships with other churches in the mainstream of American Protestant Christianity — and this is the first time Missouri has taken such action."

The *Lutheran Herald* commented, "The Lutheran Church—Missouri Synod has not followed the other Lutheran church bodies into formal membership in the National Lutheran Council, the Lutheran World Federation, the National Council of Churches of Christ, altho it cooperates in some phases of the program of the National Lutheran Council."

Since we all must be concerned with this new and hitherto unheard of involvement with the National Council of Churches, let's see what others think of this move. "The apparent about-face of one of the most conservative branches of American Lutheranism was interpreted . . . as a significant 'crack' in

the seawall 'which has traditionally separated the Missouri Lutherans from other church bodies in the ocean of world Protestantism.' The *Lutheran Herald* commenting on "Church World News" broadcast by R. T. Sutcliffe, of 12-11-59.

The *Lutheran Companion* of 12-30-59 termed this "an encouraging bit of news . . . it provides additional evidence of a new trend in Missouri policy."

The *Christian Beacon*, conservative Presbyterian, views this as evidence that "The Missouri Synod is moving deeper into the National Council of the Churches of Christ . . . and is adding more of its strength to the ecumenical movement." It took a dim view of the "explanations, justifications," for it feels that "beyond any question of doubt" our Synod will assume "greater participation in the activities of the ecumenical movement."

On January 12, 1960, the *Lutheran Witness* belatedly informed our people of this move. Does it strike you as strange that such a matter as this could not have been discussed openly and voted upon at San Francisco? Little cracks have a tendency to enlarge and undermine the whole structure. "If the foundations be destroyed, what can the righteous do"? Psalm 11:3.

Excerpts of a Conference Paper delivered by Pastor Ralph Boyer of Ormsby, Minnesota.

SHALL WE REMAIN A TRUE CHURCH — OR SHALL WE BECOME JUST ANOTHER SECT?

If proper synodical discipline is not restored now, in doctrine and in practice, the Missouri Synod's doom as a confessionally Lutheran body is sealed. (Practice is simply doctrine in action.)

"Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer." Augsburg Confession, Art. XXIV.

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MOTTO: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXI

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Number 5

IN THIS ISSUE: God's Self-Revelation in Holy Scripture — Beware the Bugler Who Sounds "Retreat" for "Charge" — Public Defense of the Faith — Dr. Fuerbringer and Colleagues Not Ready to Reject Scharlemann Doctrine — Extreme Madness — Luther on the Inerrancy of Holy Scripture — A Letter to a Congregation concerning the RSV — RSV Fanaticism — A Product of the House of Nelson

● God's Self-Revelation in Holy Scripture

What is it?

"God has revealed Himself in a twofold manner: a) In creation, or in the realm of nature, and b) in His Word, or in Holy Scripture, the only source and norm of Christian doctrine." (F. Pieper, *Christian Dogmatics*, I, 371.) Therefore it is wrong to say that God reveals Himself simply or most effectively by His actions. What could we know about His actions if we did not have His

Word? Our knowledge of God's thoughts, plans and purposes is limited to that which He has opened up before us in Holy Scripture. Regarding ourselves as being without the Bible, we must say with Paul: "Who hath known the mind of the Lord?" (Rom. 11:34).

Luther says: "Human reason cannot find the true God. It can indeed speak of Him, but it does not know who He is, where He is, and how he helps. . . . Because of this uncertainty God's Word must come to our aid. God must step out into daylight and describe Himself in an outward Word and

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"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

sign, so that men can hear, see, grasp, clasp and come to know Him; there is no other counsel." (St. L. III, 1723.)

"No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath *declared Him*" (John 1: 18). Through the Son the Father's inmost thoughts have been revealed to fallen mankind. He is well qualified to do this, for He is in the bosom of the Father, in the most intimate and continuous communion with Him. What He has seen and heard there (John 3:32) He has communicated to us.

The Greek word [exegeesato — Edit.] rendered *declared* in the King James Version occurs at five other places in the New Testament (Luke 24:35; Acts 10:8; 15:12; 21:19). The translation *declared Him* is significant. It means *made Him known explicitly*, just as we read in Acts 21:19 that Paul *declared particularly*, that is, related one by one (see the original), what things God had wrought. We are sure that what Christ has told us about the Father, about God, is accurate information, precise truth. And let us not forget that we can gather this truth from no other source than Holy Scripture, the Book of God's Self-revelation.

Father of mercies, in Thy Word
What *endless glory shines!*
Forever be Thy Name adored
For these celestial lines.

(Lutheran Hymnal, 284:1)

Contributed

☉ Beware the Bugler Who Sounds "Retreat" for "Charge"

If, as the Bible warns, men will not get ready for battle when the trumpet gives an uncertain sound, what if its notes reverse the signals?

A certain bugler was to blow for a cavalry charge, but he traitorously sounded the notes for retreat. After the field was strewn with needless casualties, and a decisive battle was lost, the bugler had the audacity to tell the court martial that the blasts from his trumpet, without equivocation, meant "charge." Do you think he could convince the military court that his false notes were really the accepted signal? The following dawn he faced a firing squad.

When a theological professor goes all out to maintain that the Book of God's truth contains errors, but, finding himself under fire by the church, professes to be for verbal

and plenary inspiration of the Scripture without equivocation, is he not concealing the truth of his real position by a finagling of semantics? Does he mean the generally accepted denotation of inspiration as "the divine influence by which the prophets and apostles were qualified to communicate truth without error"? Does he mean the plenary inspiration that is the "inspiration extending to all subjects in Scripture"? Does he mean the verbal inspiration "extending to every word"? Such is the unequivocal language of Webster and of the Church through the ages.

When his Statement goes on obviously to deny this, is not his claim of verbal and plenary inspiration only a device for gaining time to condition the church for his liberal views before coming out more openly also with denial of what the terms of verbal and plenary inspiration really stand for?

This would not be a new method, but is the deceitful tradition of the liberals who wrought havoc in the Reformed Churches a half century ago. The dishonesty of Modernism was exposed by the liberal Randalls in "Religion and the Modern World," page 138, in this telling paragraph: "The process of reeducation has been slow. The ministers themselves have been all too often abysmally ignorant; the better educated among them have been either too afraid to antagonize their congregations, or too lacking in the appreciation of the emotional roots of the familiar faith. They have either been content to keep their own reinterpretations to themselves, or else have courted notoriety by shocking their hearers instead of tactfully guiding them to their own position."

Is this going on in our midst now? We had thought it impossible in the ultra-conservative Missouri Synod. Shall we be able to stop the spiritual termites now at work? Not as long as most Missourians are oversold on the idea that everything in Synod is kosher. Not as long as people in high places are naive enough to believe that "retreat" means "charge," or are somewhat infected with the same bug that the Church in this age can no longer maintain an inerrant Scripture with the doctrines set forth in it.

It is very late in Missouri Synod history. Too late? Yes, if the clergy and laity refuse to rouse from their lukewarm attitude of believing that since we have always had the pure doctrine, we shall continue to have it, and that today's warning voices are only alarmists, crying "wolf."

We don't need a court martial or firing squad. We do need an aroused church demanding evangelical but firm action according to Synod's Constitution, that if our false teachers do not have a change of heart followed by unequivocal retraction of error, they be suspended from their teaching positions. The only alternative can be expressed by adding another clause to Luther's classic "hin ist hin": "*Missouri, too, has had it!*"

❁ Public Defense of the Faith

The well known passage in Jude (v. 3) about contending for the faith is of special significance for the Missouri Synod today, since a formal attack on Holy Scripture has been launched by Dr. Martin H. Scharlemann, Director of Graduate Studies and Professor of Biblical Interpretation at our Concordia Theological Seminary in St. Louis. We shall cite this passage from Jude according to the rather free but somewhat striking translation of the Phillips version of the New Testament. Here it reads:

"I fully intended, dear friends, to write to you about our common salvation, but I feel compelled to make my letter to you an earnest appeal to put up a real fight for the faith which has been once and for all committed to those who belong to Christ."

There are those who say that it is un-Christian to fight for the faith. Men will fight for their life, for their home, for their country; but, strangely enough, there are those who will not fight for the faith, for which many a Christian martyr has given his very life. Their's is not the mind of Christ's apostle, of Holy Scripture, and of the Holy Spirit, who is the real author of Scripture. A spirit of another kind rather lurks behind that kind of mind. It is one which shuns the "cross" of Christ, one which is offended by it; one which we therefore should resist to the utmost.

Let us look at the passage from Jude a bit more closely.

Jude was about to write the Letter before us. It concerned the salvation held in common by us all. As he undertook to write, the Holy Spirit constrained him to make an appeal to those to whom he writes, earnestly to contend for the Faith, for that which we believe, for the unchanging Truth deposited in Holy Scripture, and there once for all delivered to the "saints," the Christian Church.

The word for "delivered" in the Greek means *entrusted*, as to guardians. It involves custodianship, stewardship of the great spiritual treasure of God's eternal Word. (Cp. II Pet. 4:10, 11.)

In guarding the great spiritual treasure deposited in God's Word and there delivered to us, we are to *contend* for it. The Greek word here used for "contend" (*epagonizomai*), from the root of which our English word "agony" has been derived, makes clear with what intense effort we should guard this sacred treasure. It speaks of a most determined struggle against any and all opposition. We should be able to say with the Apostle Paul: "So fight I; not as one that beateth the air." (I Cor. 9:26.)

More than this. The word here used was used of athletes engaged in public contests in the arena. It is therefore not too much to say that this passage speaks of the *public* defense of Christian doctrine. When our faith is publicly attacked, we should fight for it publicly.

Moreover, the appeal before us is addressed to all saints, to *all Christians*. It is not the prerogative of some ecclesiastical officialdom to say when and where there should be public contention for the faith. We leave such false claims to the pope, to his minions, and to the host of his imitators among churchmen of our day. We, as a synod, have indeed made it mandatory on the part of our officials to *lead* us in such a fight. For we have banded ourselves together in a synodical body for the express purpose of a united defense against schism and sectarianism (Constitution, Art. III, 1), and our Constitution makes it obligatory on our officials to take the initiative in any and every doctrinal battle and to make use of the synodical machinery which we have put at their disposal for such purposes, so as to spare us the necessity of each one's engaging separately in an all-out effort to meet the common foe. This by no means signifies that we have given up our God-given right and duty ourselves to contend against the foe, or that we have been relieved of any and every responsibility towards doing so, — especially when officials become remiss in their duty to protect and defend us. (Const., Art. III, 8.)

There is a passage in the First Epistle of Peter (chap. 3:15) which is quite similar to the passage before us from St. Jude. There we are told (and the apostle is speaking of Christians under opposition): Be "ready always for reply over against every-one challenging you to give account concern-

ing the hope that is within you." The Greek word for "reply" is *apology* — as used, for instance with reference to the Lutheran Church's Apology of its Augsburg Confession over against the Papalist "Confutation." This shows the meaning of the word and of the passage in which it is used by St. Peter. It is a technical term from ancient courts of law, and refers to the presentation of a verbal reply or defense. This, accordingly, is the right and duty of every Christian. It is so much our right and duty, that he who would deprive us of it must himself become an object of our Christian opposition. It is in the free exercise of just such a right and duty that the Missouri Synod has in its Constitution guaranteed to protect us.

Dr. Scharlemann has undertaken to challenge and to attack in its very foundations the faith confessed by the Missouri Synod. We shall not rest, so help us God, until we have done what we can, and this means our utmost, to rid our dear church of the blasphemous blotch which he has placed on its escutcheon. As Missourians, and as members of the great Christian communion of saints, we have no other choice.

"Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven." "Whosoever shall be ashamed of Me and of My Words, of him shall the Son of Man be ashamed, when He shall come in His own glory." Matt. 10:32; Luke 9:26.)

❖ Dr. Fuerbringer and Colleagues Not Ready to Reject Scharlemann Doctrine

Under the date of Feb. 17 Dr. Alfred O. Fuerbringer, President of Concordia Seminary, St. Louis, said that he and his colleagues are not ready to say that Dr. Martin H. Scharlemann, who denies that the Bible is revelation (God's Word) and inerrant, is in disagreement with Bible doctrine. A member of the official staff of the Confessional Lutheran Publicity Bureau had written Pres. Fuerbringer, replying to his letter to the clergy of the Missouri Synod concerning Dr. Scharlemann's defection from the faith of our church. In answer, the writer received the following letter from Dr. Fuerbringer, dated Feb. 17:

Dr. Fuerbringer's Letter

"Herewith my sincere thanks for your letter of the 15th. As you may have imagined,

my correspondence is quite heavy just now and so I must of necessity be quite brief in my answer. There are just two points I would like to make at this time.

"In the first place, even though his statement was appended to my letter, I did not state that I completely share his position. I am interested in his getting fair treatment, but he will have to defend his own position. My colleagues and I are not ready to say that he is in disagreement with Bible doctrine; but, as indicated, we are still studying the implications of his expressed position.

"In the second place, I believe that the questions which you ask are just the type that should be addressed to him in all brotherliness; and that he should, again in brotherly concern, answer carefully.

Very sincerely yours,
Alfred O. Fuerbringer, President."

The Reply to Dr. Fuerbringer

President Fuerbringer hereupon received the following reply:

"Dear President Fuerbringer:

"Sincere thanks for your letter of Feb. 17th. However, its contents were of an altogether unexpected nature, and we must therefore express our sincere regrets. In your answer you make two points, but ignore completely our request for an explanation how Dr. Scharlemann can reconcile the statement of his that he holds to the doctrine of the inerrancy of the Scripture and still maintains that it contains errors.

"Instead of allaying any fears or misgivings we may have held regarding false doctrine held by one of the members of the faculty, we have become truly ALARMED by your position and attitude that your only interest is 'in his getting fair treatment' and by your statement: 'My colleagues and I are not ready to say that he is in disagreement with Bible doctrine.' From this concession it appears that we of the Missouri Synod have not merely a case of one member of the faculty holding to false doctrine, but an entire faculty defending and supporting him, that needs to be reminded of the oath taken to uphold our historic doctrinal position as stated in our Brief Statement and other confessional writings, such as our Synodical Catechism, etc. The statement in your letter, 'even though his statement was appended to my letter, I did not state that I completely share his position,' is neither a denial or approval of any error. It merely says that *you didn't state in so many words in your letter that you completely shared his position.*

"What we would like to know now is, Is it fair treatment that my congregation and I get no answer to the great question that is disturbing our conscience, 'Is it true that "ALL Scripture is given by inspiration of God"? "THY WORD IS TRUTH"? and "The Scripture cannot be broken"? And if so, how can Dr. Scharlemann still maintain that the Scriptures contain errors? I might say that it does not take me pages or several days to bring these facts to the attention of the members of my confirmation class so that they with the eyes of faith comprehend what God says in His Word. Should it take more than a few sentences to state the Biblical position that is upheld at our seminary by its faculty members?

"Your second point, that these matters be addressed to Dr. Scharlemann, presupposes that this has not been done. Dr. Fuerbringer, do you mean to imply that you have no knowledge at all of the discussions, the correspondence and special meetings that have been held with Dr. Scharlemann on this matter? Why do you suppose that we are coming to you now? In your letter of Feb. 11th you say, 'If after such efforts your misgivings have not been allayed and you wish to bring someone else into the picture, I suggest that you address yourself to the person best able to render such assistance. In the case of a faculty member, this will be the academic dean or the president of the school.'

"In your letter of Feb. 11th you assure us that nothing of the matter 'has been taught in the seminary classroom.' I would like to ask, Did Dr. Scharlemann ever confide in you and other faculty members that members of his class in hermeneutics are shocked to find that there are several layers under the Biblical documents, namely those of oral tradition and of other documents?

Sincerely yours in Christ, ———"

The above correspondence again shows that the situation at our St. Louis seminary is truly one for "ALARM" and that our congregations will have to take most determined action in their own behalf if they want to protect themselves against what is permitted to go on there.

❶ Extreme Madness

History as It Isn't

Speaking of the Inerrancy of Holy Scripture, which he denies, Dr. Martin Scharlemann of Concordia Seminary in St. Louis says that this term has "become" something

of a shibboleth (a test, Judg. 12:6) to provide a device for determining a person's general attitude toward the Scriptures. (The Bible as Record, Witness and Medium, p. 13:5.)

Actually, of course, such a test has existed as long as there has been a sacred Scripture, and it has been provided by Scripture itself (cp. e.g., John 10:35), in which it is inherent because *Scripture is the Word of God*.

In a letter of May 25, 1959, relating to his essay, Dr. Scharlemann has stated that Inerrancy did not really become an issue until the middle of the last century. By itself this could, of course, mean that the Inerrancy of Holy Scripture was not denied until that time; but it is quite plain that Dr. Scharlemann means to say that Inerrancy was not so much as claimed for the Bible until then. He says: "Even the word Inerrancy wasn't used until around 1860."

In the essay already referred to, the St. Louis professor alleges that "a concern for the truth in the sense of factual accuracy is a phenomenon peculiar to modern Western culture, especially since the Age of Enlightenment," p. 12:6. This is a fancy name for Rationalism, to which Dr. Scharlemann himself stands committed.

We could fill many an issue of the *Confessional Lutheran* with ringing testimony to the contrary of what Dr. Scharlemann so naively alleges. We shall, however, let it suffice to append to the present article a number of statements of Luther on the Inerrancy of Holy Scripture, and, in addition, we shall here but cite a passage of the great Lutheran dogmatician Quenstedt (b. 1617; d. 1688) on the subject. Quenstedt says (*Systema* I, 112):

"The canonical Holy Scriptures in the original text are the infallible truth and are free from every error, or, in other words, in the canonical Holy Scriptures there is found no lie, no falsity, no error, not even the least, whether in subject matter or words, but all things and all the details that are handed down in them are most certainly true whether they pertain to doctrine, or morals, or history, or chronology, or topography, or nomenclature; no ignorance, no thoughtlessness or forgetfulness, no lapse of memory, can and dare be ascribed to the amanuenses of the Holy Ghost in their penning of the sacred writings." (Cp. Pieper, *Christian Dogmatics*, I, 277f.)

Dr. Scharlemann tries to depreciate the proper evaluation of Inerrancy by Bible-believing Christians by identifying it as a peculiar bit of "Fundamentalism." He says

(Essay, p. 13:6): "It is a term that bulked very large in the Fundamentalist-Modernist controversy of a few decades ago."

Let us explain that the controversy referred to raged in Protestant Churches of Reformed persuasion when they were rocked to their foundations by the kind of doubt and unbelief which Dr. Scharlemann is now trying to introduce into our own church. It produced endless division, resulting in the many, more conservative, 'Bible' churches of our day. Several unnamed laymen contributed large sums of money for the publication of a series of 12 paper-back books containing articles on the fundamentals of the Christian faith by eminent theologians throughout the world. These were sent gratis to every Protestant minister in the United States as well as to certain other groups. They still command a good price on the second-hand book market today.

Dr. Scharlemann goes on to say: "In fact, the inerrancy of Scripture constituted the last and fifth point to be dealt with in the twelve-volume series known as *The Fundamentals*, which originally appeared around 1910. The term is still used as a kind of hallmark of fundamentalistic scholarship."

What a caricature of truth! It challenges Rome's "re-writing of history in the interest of its own antichristian kingdom."

Modernistic Luther "Research"

But to go on.

In addressing the Northern Illinois District Pastoral Conference of the Missouri Synod on April 8-9, 1959 (we have a tape-recording of his presentation on that occasion) Dr. Scharlemann stated, following the remarks contained in his essay, p. 12, par. 4: "*The question of Inerrancy Luther never raised.*"

Again, what a perversion of truth! It makes one wonder to what an extent Dr. Scharlemann may have read Luther himself. As already intimated, we shall in a series of excerpts from the great Reformer's works show how emphatically Luther repeated his unalterable faith in the Inerrancy of Holy Scripture.

Liberal theological spirits are addicted to a tendency toward passing by the real testimony of men like Luther on important subjects, fabricating some falsehood by taking an isolated expression out of its context (or simply imagining it to be there), and indulging in spreading such untruth abroad. Like-minded spirits do not bother to investigate the original sources of such supposed references, but simply copy what others have said,

and diligently spread such concoctions until they become universal falsehoods. What bold denials modernistic "Lutherans" have for instance fabricated out of the Reformer's "was Christum treibet"! Liberal "scholarship" just can't deny itself the pleasure of such a pastime. It is one of its favorite sports. Such a method of "research" is as a matter of fact finally applied to Scripture itself. It is an instance of this kind of thing that we have also here.

Liberalism's "Accuracy"

In his verbal remarks at the Northern Illinois Conference already referred to (we are again quoting from our tape-recording), Dr. Scharlemann went on to say: "In fact, at the point where Matthew gives a quotation and ascribes it to Jeremiah when it is actually from Zechariah [so says Dr. Scharlemann], Luther is quite frank to state Matthew made a mistake." The St. Louis professor also has a similar statement, not quite as strong, in his essay (p. 12:5).

This whole thing is handled in a most unscholarly way by Dr. Scharlemann.

In the first place, Dr. Scharlemann cites Luther (*Weimar Ausgabe* 23, 642, 23ff) at second hand, by way of Dr. M. Reu's *Luther and Scripture* (p. 88).

In the second place, one will not find in Luther, as done into English by Dr. Reu, nor in the German words of Luther himself, what Dr. Scharlemann represents him as saying; the word "mistake" occurs in neither one of them. (Cp. the same passage in St. Louis Edition., XIV 1949.) Indeed, we are happy to say that Dr. Reu, right at this place, *defends* Luther against the charge of Liberalism. And *Luther actually defends the passage in Matthew* against those who charge him with having made a "mistake."

One is here moved to ask, Is all of what Dr. Scharlemann offers in this connection supposed to be an example of that new "accuracy" which the golden age of "Enlightenment" is supposed to have ushered in, among whose children Dr. Scharlemann, too must be reckoned?

(Another reference to Luther, immediately preceding this, is handled in an even more unscholarly way.)

Now, What DID Luther Say?

At the given place Luther refers to the "QUESTION" as it is raised by others! Why Matthew ascribes the (prophetic) text concerning the thirty pieces of silver (for which Jesus was sold) to the Prophet Jeremiah "if it on the contrary is in Zechariah."

After defending Matthew, Luther says: "Let him who loves idle quarreling continue to raise questions; he will find that he asks more than what he answers."

Luther speaks of this selfsame passage in column 2123f of Vol. XIV of the St. Louis Edition of his works. Here he calls attention to the fact that Biblical scholars "torture" themselves with the question in hand, which Jerome already raised. He then reverently offers several satisfactory solutions of whatever difficulty may confront the reader at this passage and refers him to Augustine, "who carefully treats this subject." For himself, he says: "I would not like lightly to believe that the books of the prophets were confused (verwechselt) through a changing of their titles." And then he finally delivers himself of this bit of typical *irony* for the benefit of all such as are addicted to the practice of raising idle questions involving the trustworthiness of Scripture: There were no doubt in the company of Matthew pious and learned men, full of the Holy Ghost, who reminded him that this Scripture passage which he had adduced was in Zechariah, not in Jeremiah. Moved by their reminding him of this, he could easily have improved this slight "error" if he had been pleased to do so, or if he had thought that much depends on it. "But," he adds, "*there is no reason why we should anxiously torture ourselves with these and similar doubts (Bedenken)*, since the chief part and the substance of our faith does not lie in these things. (Our emphasis. For a satisfactory explanation of the matter in hand, cp. e.g., Laetsch, *Minor Prophets*, p. 470, where it is emphasized that "the Holy Ghost, speaking through Matthew, did not make a mistake.") And now, Luther pronounces upon "the prophets of our times" whose ranks Dr. Scharlemann, too, has openly joined, a significant and final judgment such as only the great Reformer was capable of delivering on occasion. It is as follows: "*They are extremely mad (ueberaus unsinnig) who wear themselves out with unnecessary things of this kind, WHICH NEVERTHELESS IS WHAT THE PROPHETS OF OUR TIMES ARE SOLELY AND ALONE OUT AFTER, READING SCRIPTURE FOR THE PURPOSE OF DISCOVERING SUCH PASSAGES AS CAN PROVIDE OCCASION AND MATERIALS FOR DISPUTES AND QUARRELS.*" (Our emphasis.)

Lowering the Boom on Doubt and Unbelief

There is after all some truth in what Dr. Scharlemann says when, in his own twisted

way and for his own purposes, he states that Luther never raised the question of the Inerrancy of Scripture. Luther indeed never raised this question. *He lowered the boom on it*, because everlasting doubt and unbelief not only raised it in his own time, but had raised it long before. We again specifically refer the reader to the most convincing excerpts from his works immediately following this article.

Certainly, when men, because of their own lack of apprehension or horrible unbelief blasphemously proceed to attack Scripture, it is not too much to speak of their activity as "extreme madness."

What is even worse is that we should need at all to contend against such unbelief within our own ecclesiastical organization (synod) because of the failure of our officialdom to do its duty by promptly applying proper doctrinal discipline to such situations. "The conservation and promotion of the unity of the true faith (Eph. 4:3-6; I Cor. 1:10) and a united defense against schism and sectarianism (Rom. 16:17)" is the first object of our very existence as a corporate synodical organization. (Constitution, Art. III:1.) Its Constitution moreover guarantees "The protection of pastors, teachers, and congregations in the performance of their duties and the maintenance of their rights." (Art. III:8.) And that same Constitution expressly provides that "The President has the supervision regarding the doctrine and the administration of" all synodical personnel and of its individual districts as well as the duty to "see to it that the resolutions of Synod are carried out." (Art. XII. Cp. also By-Laws 2.27, especially concerning Educational Institutions.) However, during the past several decades it has become more and more increasingly clear that pastors and congregations must fight their own battle, with little benefit from our officialdom, even against apostasy like that represented by Dr. Scharlemann, if a place is still to be maintained in our Church for the divine and genuinely Lutheran convictions for which we contend and which our synod is supposed to represent.

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● Luther on the Inerrancy of Holy Scripture

(References are to the St. Louis Edition of Luther's Works)

This is my answer to those also who accuse me of rejecting all pious teachers of the Church. I do not reject them, but since everyone knows that they have erred at times, being human, I will not give them credence except insofar as they bring proof for their interpretation from Scripture, which has never yet erred. And this St. Paul bids me do I Thess. 5:21, where he says: Prove and verify all doctrine, first of all; hold fast that which is good. Saint Augustine writes to St. Jerome in the same manner: I have learned to do only those books which are called the Holy Scripture the honor of firmly believing that none of its writers ever erred; all others, however, I read in this manner, that I do not accept as true what they say unless they prove it to me from Holy Scripture or by clear reason. (XV 1481.)

The saints have been liable to error in their writings and to sin in their lives. Scripture can not err. (XIX 1073.)

No, these Scriptures do not contradict one another. One can probably say this and think it, but not prove it. And so all his glory is down in the mud. . . . This is what deceived the good man Oecolampadius [he believed that Scriptures contradict each other and] that contradictory Scriptures must by all means be reconciled and one part take on a meaning which will suffer agreement with the other; [this was a deception] because this is certain that Scripture can not disagree with itself. But he did not notice nor consider that he was the one who claimed such disunity of Scripture and had to prove it; but he assumed it to be so and taught it as though it were certain and already proven. That's where he falls down and fails. But if they (fanatics) would give thought to this beforehand and see to it that they were willing to speak nothing but God's Word, as Saint Peter teaches [II Pet. 1:19-21], and leave at home their own words and constructions, they would not be the cause of so much misfortune. This word: Scripture does not contradict itself, would not have misled Oecolampadius, for it is established in God's Word that neither God nor His Word lie; but what he added to God's Word (I, Oecolampadius, say that Scripture here contradicts itself) gets him into such a sweat and distress that he denies, twists, interprets, and tortures God's Word as he pleases. Lord God, how

easily can one fall so horribly! And we are yet secure and still have no fear on such a slippery path. (XX 797-8.)

I see that Holy Scripture agrees in all parts and throughout and in this way speaks one and the same thing so that one cannot doubt in the least as to the truth and certainty of so great a matter. (VI 177.)

It is impossible that Scripture should disagree with itself; that can only happen among senseless and hardened hypocrites. But among the godly and sensible, Scripture witnesses for their Lord. Therefore see to it that you bring into harmony the Scripture passages of which you say that they contradict one another. I'll take my stand with the Author of Scripture. (IX 356.)

Thus there are many passages in Scripture which, according to the letter, are contrary to each other, but where the reasons are shown, all is right. And I hold indeed that all jurists and medics will find exceedingly much of this in their books, as I have related about the judge above. And what else is all of human life but contradictions or a disagreeable thing, until one hears matters explained? Therefore, those who find contradictions in me are splendid, fine, pious swine and asses, who compile my contrary sayings, and omit the reasons for them; yes, they diligently becloud them; just as if I could not also produce antilogia out of their books, where they cannot be reconciled by a single reason. But enough of this, for they are not worth so many words either. (XVI 2185-6.)

With such certain, strong texts one must catch them, otherwise they slip away from us and slide by like fish slip through a net. It's a slippery business with heretics, one can hardly pin them down, and they deal frivolously with divine Scripture. All of this is so because they bring their self-conceit into Scripture, and Scripture must permit itself to be judged, bent, and guided according to their thinking and understanding. Therefore we should listen to God's Word in fear and treat of it with humility, and not plump ourselves down into it with our conceited opinions. It were better for you to fall into every sin rather than into your own conceit. For God's Word is not to be toyed with. If you cannot understand it, take off your hat to it. It will not suffer insult nor any human interpretation, but there is nothing but seriousness there, and it wants to be honored and respected. As you value your life, therefore, beware that you do not fall into it with your conceit. For if you get into it with

your conceit you will venture too far, like our factious spirits, and you will not know whether you are in it behind or before, and one will scarcely be able to advise you. For if one falls into his own conceit, he cannot readily be helped out of it. (VI 872-3.)

Wherever our understanding may be insufficient, we want to concede the mastery to the Holy Ghost; our concern is that the text be not thus confused and torn asunder; for I want rather to admit that I do not understand it. (II 1978.)

❊ A Letter to a Congregation Concerning the RSV

(EDIT. NOTE: The following two articles were meant to accompany the article on "Propaganda for the RSV within the Missouri Synod" in the March *Confessional Lutheran*. They had to be held over until this issue for lack of space.)

Dear Brothers and Sisters in Christ,

Recently a number of people have expressed their concern over the use of the Revised Standard Version of the Bible in (name of congregation). That matter has not been taken lightly, but has received the prayerful consideration and study of the Pastors, the Committee of Elders, and the Church Council. In order to further this study, materials opposing the RSV which had been circulated in our Congregation were forwarded to the Board of Parish Education of the Lutheran Church—Missouri Synod for evaluation. We are attaching excerpts of the letter received in response to our request. As you read these excerpts, you will notice that the comments confirm the convictions of the Pastor, Elders, and the Church Council that these pamphlets are not in agreement with the Lutheran Church—Missouri Synod with regard to the RSV and other English translations of the Bible.

On Sunday, Aug. 16, the Church Council met and studied the entire matter very carefully. We have reaffirmed our stand on this matter and passed the following resolutions:

RESOLUTION NO. 1: It was moved and seconded that the Council go on record as approving the action of the Elders and Pastor in the matter of the Revised Standard Version. The resolution carried.

RESOLUTION NO. 2: We, the Church Council of (name of church), in a duly authorized meeting and with the necessary quorum for functioning as a Church Coun-

cil according to our Constitution, make the following statements:

1. Whereas we are members of the Lutheran Church—Missouri Synod, we thus abide by the resolutions and suggestions of Synod.

2. Whereas such men as God has called to positions of leadership in our Church have given us their opinions, we accept this and thank them for their valuable services to us and our Church Body.

3. Whereas the Deacons and Officers of our Congregation are duly elected, we thus respect them for their work of love and follow their counsel and guidance.

4. Whereas we as a Congregation have called a Pastor to serve our spiritual needs, we thus honor him as our Pastor and make his work a work of joy in our midst and not one of grief and contention.

5. Whereas duly authorized procedures have been outlined for us according to our Constitution, we as Christians thus follow them in any matter where differences of opinion are involved.

6. Whereas God has also stated in Matthew 18 that if anyone causes divisions and unrest among the Brethren in the Church and has not repented of his sins, that such person will be counseled with in the spirit of love according to the three steps of Church Discipline.

7. Whereas no one has the authority to take matters into his own hands and no one is allowed to circulate material in our midst which does not agree with the teachings of the Bible and our Lutheran confessions, we thus will not permit any such agitation to continue, but deal with the offenders according to the above procedure No. 6.

8. Whereas the Committees and the Church Council meet in open sessions, we thus encourage our people to avail themselves of such opportunities to express themselves and to make positive suggestions and criticisms.

9. Whereas our Church, in Conventions at Houston, Texas in 1953, at St. Paul, Minnesota in 1956, and at San Francisco, California in 1959, has given us its recommendations with regard to Bible Translations and paraphrasings, we thus follow and accept them.

We pray that you will be guided by the evaluations that have come to us from the Lutheran Church—Missouri Synod and abide by the resolutions that have been passed by the Church Council so that the peace and

harmony of our Congregation may continue and, together as Christians, we may grow and prosper in the Faith of our Lord, Jesus Christ.

Yours in Christ,

THE CHURCH COUNCIL

(Signatures of eleven members besides that of the pastor follow.)

● A Case of RSV Fanaticism

We wish to make some pertinent comment concerning the Letter to a Congregation just preceding this article.

"Resolution No. 1" no doubt refers to use of the RSV by the pastor in the pulpit and approval of this by the Elders of the congregation previous to the matter's being taken up by the church council due to the division caused within the congregation through use of the RSV.

With regard to Resolution No. 2, Statement #1, abiding by the resolutions and suggestions of the Missouri Synod, we refer our readers to the statement of Dr. Walther on this matter as it is to be found at the bottom of the first column of the first inside page of the *Confessional Lutheran*. The only correct position in this matter is there stated by that great Missourian leader.

It may be well, next, to look at Statement #9 of Resolution No. 2: "Whereas our Church, in Conventions at Houston, Texas, in 1953, at St. Paul, Minnesota, in 1956, and at San Francisco, in 1959, has given us its recommendations with regard to Bible Translations and paraphrasings, we thus follow and accept them."

Now, just what kind of resolutions did the Missouri Synod adopt at the conventions named with reference to Bible translations in general and the RSV in particular?

At the Houston Convention (1953), the first convention to deal with this matter, there was included in a preface to its resolution a report of the Advisory Committee on Modern English Versions appointed by the Board of Parish Education (Dr. Feucht's committee). Among other things, this Committee suggested "d) That the public criticism of the new versions be made on an objective basis. This should be done out of fairness and in order that the criticism be heard and not brushed aside as subjective prejudice." The actual resolution itself reaffirmed the principle that the original texts of the Scriptures constitute the authority for Synod's doctrine and therefore "encouraged" three things: 1) that pastors diligently ascertain the in-

tended meaning of the Scriptures; 2) That pastors guide their people, helping them to weigh the merits of the various versions and to recognize their advantages and disadvantages; 3) That agencies of our church aim at improvements of erroneous translations. (Proceedings, pp. 574-576.)

The St. Paul Convention (1956) reiterated the principles adopted at the Houston Convention.

At the San Francisco Convention (1959) the Board of Parish Education (Dr. Feucht's board) recommended that "catechisms be published in two editions, one using the King James Version, the other the Revised Standard Version." The Convention Committee on Parish Education (4) also recommended this in its proposed resolution. However, this part of the resolution, recommending that the RSV be used in a catechism edition, was defeated by an amendment (Minutes, in Proceedings, p. 94), which was carried by an overwhelming vote. One of the speakers during the debate referred to the Recommendations for changes in the RSV by Dr. Feucht's Versions Committee which has been discussed in a previous article and called attention to the fact that these recommendations run to seven solid pages. "If it's that bad, we don't want it!" he emphatically said. Such voices carried the day.

Statement #2 of the Letter under discussion no doubt refers to opinions given in the name of the Board of Parish Education. We have already discussed this matter in a previous article.

As regards Statements #3-5, we want to refer in general to what we have said above (par. 3) with regard to synodical suggestions. The same principles apply here. With regard to Statement #4 more particularly, have the grief and contention mentioned not been caused precisely by use of the RSV in the pulpit? Statement #5: Is it a mere matter of "differences of opinion" that is involved?

With regard to Statement #6, alert readers will not fail to note the slanted way in which Mt. 18 is referred to. Mt. 18 (v. 15) speaks about "trespass" (sin), — "If thy brother shall trespass against thee." But in the Letter one reads that God has stated in Mt. 18 that "if anyone causes divisions and unrest among the brethren in the Church," etc. This plainly represents a prejudging of the case, inclining members of the congregation to share the prejudice of its pastor and church council. Actually, to repeat this, division and unrest were caused in the congrega-

tion concerned through injudicious use of the RSV.

In view of all of the foregoing, Statement #7, is terrible. For, this Statement threatens with excommunication, as though they were offending against teachings of the Bible and our Lutheran Confessions, any and all who continue to oppose the gravely mistaken position taken by the pastor and the church council. It's the old fable of the fox and the lamb.

As to "taking matters into one's own hands," when it comes to Christian doctrine, this is what Luther has said concerning those who would deprive people of their God-given right to judge doctrine: "It is the right and duty of any and all Christians to discern and to judge doctrine, and this indeed so truly, that he is accursed who encroaches on this right by a hair. For Christ Himself has ordained this right in insurmountable and numerous passages, for instance, Mt. 7, 15: 'Beware of false prophets, which come to you in sheep's clothing.' He certainly speaks this word against the teachers to the people, and commands them that they should avoid their false teachings. How can they, however, avoid them without discerning them? And how discern them where they do not have the right to judge? But now He gives them (the people) not only the right, but also the order to judge." (St. Louis Edit., XIX, 341.) We do not hesitate in the least to add that in the RSV version of the Bible false prophets are certainly coming to our people in sheep's clothing if that can be said ever to have been done at all! An extended review of the RSV was published in the March-April and May, 1953, issues of the *Confessional Lutheran*, fully bearing this out.

Statement #8 reads: "Whereas Committees and the Church Council meet in open sessions, we thus encourage our people to avail themselves of such opportunities to express themselves and to make positive suggestions and criticisms. (Our emphasis.) "Positive" and "negative" are relative terms; it just depends on which side of an issue you are on. What else is insistence on continued use of the excellent King James or Authorized Version of the Bible (despite its comparatively few and inconsequential faults) rather than the Modernistic Bible of the arrogant so-called National Council of the Churches of Christ in the U.S.A. but *positive* suggestion. Just who do self-appointed dictators think they are who dare forbid anyone's being against what they are for; who would forbid "negative" criticism such as the Bible is full

of from one end to the other? Just how are we to be "positive" in our criticism of the devil, the world, and our flesh, and all that goes with them? Did you ever hear of the man who said to his wife: "I am surprised at you; you always seem to have a good word for everybody. I'm afraid you'd have a good word for Satan himself." "I always did hear that he is an industrious body," came back the reply. Now, there is positive criticism for you! Luther had a different idea of things. He delivered himself of a very strong and noteworthy utterance concerning "those who always have a good word for Satan and his minions." (Our emphasis. Cp. his talk with George Major, St. Louis Edit., XVII, 1179f.)

The congregation under discussion has our sympathy. If its peace and harmony are to continue (or, rather, to be restored), and its members are to grow and prosper together as Christians in the Faith of our Lord Jesus Christ, it had better reconsider the sadly mistaken position of its pastor and church council, on the basis of soundly Scriptural principles and sober fact.

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❶ The Product of the House of Nelson

Before us lies a note which asks, "Why do some Missouri Synod congregations allow the usage of the RSV? Since this question is often being asked in various areas of Synod, it deserves an answer.

In the 1951 and 1952 editions of the Catalog of Concordia Publishing House there was this information regarding the RSV New Testament: "Note: The faculty of Concordia Seminary, St. Louis, reports that in quite a number of passages the translation is not satisfactory."

In a similar vein the Houston Convention stipulated "that the new versions be used with proper caution and safeguards." However, this decision of our Synod seemingly is being calmly and deliberately ignored. It's a matter of fact that the RSV receives front page publicity on the Concordia bulletin for February 21, 1960 where a careful observer will detect the partially visible word "Nelson." Then without one word of "caution"

the 1960 CPH confirmation materials list "RSV Bibles" on the last page.

Memorial #710 requested the San Francisco Convention to instruct "synodical publications" to "employ the next three years to present the 'other side' of this matter of modern Bible translations;" it emphasized, "this is especially needed in the case of the RSV." However, as far back as 1953 the *Lutheran Outlook* brought the information that the "National Lutheran Editors' and Managers' Association . . . reiterated a stand taken in 1951 and reaffirmed last year: with 'increased emphasis' it urged that 'serious consideration should be given to the desirability' of adopting the RSV . . . for the service book."

As to the question, "Why do some Missouri Synod congregations allow the usage of the RSV" we shall let the prophet Isaiah answer: "O my people, they which lead thee cause thee to err, and destroy the way of thy paths." Is. 3:12.

While our synodical papers are silent about the many dangerous errors of the RSV, a more praiseworthy situation obtains outside our circles. Wm. C. Taylor, Southern Baptist missionary to Brazil for more than thirty years, ten years a member of the translating committee of the Almeida Version of the Portuguese Bible, has written a decisive book, "The New Bible Pro and Con." Altho suffering from Baptist bias in spots, this critique really weighs the RSV and then comes to a definite conclusion. Tho praising the RSV for its improvement, the missionary translator notes that the revisers have "hardly left a single doctrine of the Word intact."

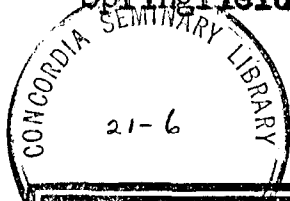
Decisive indeed is the following: "When your Christ is, by a dubious note, declared to be a bastard child of the unwed, whose hot passions ran away with them during their courtship, what difference does the rest of the Scriptures make"? Dare any true Lutheran, upon noting footnote "e" under Matt. 1:16, be less concerned about the honor of our Lord than this Baptist?

The missionary author continues, "There is nothing original in the RSV but some of its errors. Let them pass. Let Nelson & Sons be their funeral home. . . . Part of the business of every Bible loving Christian ought to be to help the Nelson Bible to fail in its plans of conquest and help it to join the Sheol of dead versions, illustrious shades among which it will find itself much at home. . . . This is the witness I bear."

Arthur Drevlow, St. James, Minnesota.

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MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquillity, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. *Trigl. Conc.*, p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — *Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc.*, P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — *Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc.*, P. 853.

VOLUME XXI

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Number 6

IN THIS ISSUE: Texas District Repudiates Scharlemannism — An Open Letter to President Behnken — Dr. Arndt on the Modern Baal of "The Scientific Method of Investigation" in Theology — Letter of Trinity Church, Oak Park, Ill., to President Behnken — Blasphemous Liberalism Taught and Applauded at St. Louis Seminary — NLC Defender of Modernist Bishop Oxnam and Communist Bishop Veto Speaks to St. Louis Laymen — What Our Readers Say — Why a Member of the Confessional Lutheran Publicity Bureau? — Dierks Memorial Fund — President Beto Speaks — What the Bible Says About Dealing With Heretics — The Evil of Indifference — "Perspicuity" — A Situation to Be Pondered.

● **Texas District Repudiates Scharlemannism**

The Texas District of the Missouri Synod at its recent convention in Austin (April 18-22) publicly repudiated the attack of Dr. Martin H. Scharlemann of Concordia Seminary, St. Louis, upon Holy Scripture, urged that he be immediately suspended from his professorship and that all faculties at our colleges and seminaries be screened. The

convention at the same time instructed its officials to exercise utmost vigilance in its own district with respect to doctrine and practice and to take immediate action where evidence of error or irregularities is discovered.

Following is the resolution, headed "Re Dr. Scharlemann's Essay," which was adopted in the presence of Professor A. M. Vincent, public relations representative of Concordia Seminary:

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Lutheran."

"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112-114.

WHEREAS, It is evident that Dr. Scharlemann's
essay, "The Bible as Record, Witness, and Medium,"
does not present the historic position of the Lu-
theran Church—Missouri Synod on the doctrine of
inspiration, specifically the term "inerrancy" of
the Scriptures, that is, that they "contain no error
or contradictions," and

WHEREAS, Documentary evidence is good
evidence provided it is relevant and competent,
and is admissible in any court of law or equity,
much more so before the tribunal of the Church,
where doctrines of the Scripture are at issue;
therefore be it

Resolved, That our district, through its officials,
repudiate publicly Dr. Scharlemann's attack upon
the inerrancy of Holy Scripture; and be it further

Resolved, That we urge the praesidium of
Synod and/or Board of Control of Concordia
Seminary, St. Louis, immediately to suspend Dr.
Scharlemann from the position of professor at our
seminary, pending a thorough investigation by the
proper authorities; and be it further

Resolved, That our district urge the praesidium
of Synod to continue instructing all the boards
of control of our colleges and seminaries thoroughly
to screen all faculties to determine whether or not
the Scriptures and our Lutheran Confessions are
being defended and upheld; and be it further

Resolved, That our District President personally
and through his assistants, the Vice-Presidents and
Circuit Counselors, exercise the utmost vigilance
with respect to doctrine and practice in our district
and where prima facie evidence of error or
irregularities is discovered to take immediate action.

President J. W. Behnken preached the
opening sermon at the convention. While
not specifically mentioning Dr. Scharlemann
or the St. Louis seminary or the Missouri
Synod itself, Dr. Behnken said:

"Throughout world-Lutheranism dreadful
dangers are threatening. Like termites, some are
at work to undermine the foundations. They are
advancing a new approach to Scripture which
accords no place to inspiration of Holy Writ in all
its parts. Some speak of the creation myth, some
rule out the miracles, the Messianic prophecies, even
entire books of Holy Writ. They have the audacity
to place recorded facts into the category of mere
fiction or mere legends. They speak of God's self-
disclosure in His mighty acts, but they reject the
thought that Holy Writ is a book of information
and imparts divine truth. Over against this new
approach to Scripture, based on reason rather than
on faith, may God grant us grace and the courage
of St. Paul to proclaim the written Word of God
as divinely inspired and hence without error."

With sincere thanks to God, the Texas
District should be commended for its action.

We trust, moreover, that other districts of our synod, throughout the length and breadth of the land, will take similar action in order to safeguard the inestimable treasure of God's pure Word for themselves and for all who will still share it in the Stewardship graciously entrusted to us in this apostate age of the world's last days. (I Pet. 4:10, 11.)

● An Open Letter to President Behnken

The following letter was addressed to Dr. Behnken on April 4. No reply had been received up to the time this issue of the *Confessional Lutheran* went to press.

The Rev. J. W. Behnken, D.D., President
The Lutheran Church—Missouri Synod
6477 Murdoch, St. Louis 9, Mo.
Dear President Behnken,

As President of the Missouri Synod you have the supervision regarding the doctrine and administration of all officers of Synod and of all such as are employed by the Synod. (Constitution, Art. XI.) This includes the administration and the faculty of Concordia Seminary in St. Louis.

Moreover, "the President shall see to it that the resolutions of Synod are carried out." (Art. XI B4.) This includes the resolution of the San Francisco Convention (1959) according to which professors are held to teach and act in harmony with the Brief Statement of the Doctrinal Position of the Missouri Synod and are not to act contrary to it. (Proceedings, p. 191.)

For these reasons this letter, which concerns the teaching of Dr. Martin H. Scharlemann and also the administration, especially of Pres. A. O. Fuerbringer, of the Faculty of Concordia Seminary, St. Louis, is being addressed to you. This all the more since a letter sent on Feb. 11 by Pres. Fuerbringer to the clergy of our church is said by him to have been sent with "consent of President J. W. Behnken and the Vice-Presidents of Synod."

Dr. Scharlemann's Basic Doctrinal Position

Dr. Scharlemann's whole doctrinal system undeniably rests on his teaching concerning divine *revelation*. He contends that whatever revelation may have taken place actually took place outside the Bible. He is most insistent in contending that "*the Scriptures themselves are not a revelation*." (Cp. e.g. The Bible as Record, Witness and Medium, p. 21:3.) This is of course contrary to what

the Missouri Synod confesses, e.g., in the Brief Statement of its Doctrinal Position, Par. 1: "We teach that the Holy Scriptures differ from all other books in the world in that they are the Word of God. They are the Word of God because the holy men of God who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration, II Tim. 3:16; II Pet. 1:21."

Dr. Scharlemann contends that, the Scriptures themselves not being a revelation, the Bible is not in all of its range *truth* in the ordinary sense of the word: conformity to fact or reality. Instead, he insists, the Biblical concept of "truth" is to be limited to God and refers merely to *faithfulness* on His part in keeping His promises and carrying out His will, and that the Bible is *reliable* only within the framework of the doctrine of salvation; that it contains many *mistakes*.

Dr. Scharlemann's Faculty Paper (1958)

In your letter of Feb. 9 to District Counselors you refer to essays which Dr. Scharlemann delivered *before the faculty* and several pastoral conferences. You no doubt know that a paper on The Inerrancy of Scripture by Dr. Scharlemann prepared for a faculty discussion on Feb. 25, 1958 begins with the words: "*In this paper I propose to defend the paradox that the Book of God's truth contains errors*." If you are acquainted with this paper you know that it is there said that "*we need to keep in mind that it is modern heresy to identify truth with fact*."

This paper was specifically directed against the Brief Statement of the Doctrinal Position of the Missouri Synod. We quote: "I want to direct myself to that sentence in the Brief Statement which reads: 'Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10:35.'" Dr. Scharlemann said, moreover: "I entertain the hope that this sentence could not, in the wording quoted, pass this faculty today."

In order further to make clear what he rejects, Dr. Scharlemann said: "I have quoted this particular sentence from the *Brief Statement* because it rather accurately describes what actually passes for inerrancy in our circles. Putting it more specifically, inerrancy is understood to mean: 1. that the Pentateuch, Joshua, Judges, the Books of Samuel and

Kings, Chronicles and even the Gospels offer us genuine history; 2. that these accounts are historically accurate in every detail; and 3. that any secular matters described or alluded to contain no errors in fact." He says that the accounts of the creation and the fall in Genesis are an area in which the mythical bulks large; that he is committed to this view because it alone seems to ring true to the Biblical process of revelation (as he conceives it); and that he would in fact view the approach to Scripture which clings to the factual character of the story "as an exceedingly subtle stratagem of the Evil One."

The St. Louis professor says that "Bultmann can quite rightly say that the only historical statement in the Apostles' Creed is the sentence, 'He suffered under Pontius Pilate, was Crucified, dead and buried.'" Our only wonder is that Dr. Scharlemann lets *this* statement stand as historical, since it is based on the same kind of evidence as the other statements in the Creed concerning our Lord.

The head of the graduate department at our St. Louis seminary says that in order to understand the Scriptures "we go back to the records to see them in the light of the times in which they were written. If we do this we shall discover that the question of inerrancy is quite out of keeping with the nature of Biblical revelation," — again as he conceives it. And he ends: "What is more, we shall experience the exhilaration that comes from being delivered from the chains of an unnecessary obscurantism."

Dr. Scharlemann's Conference Essays

Thoughts like the above have been presented by Dr. Scharlemann also in the essays concerning Scripture which he has presented to various pastoral conferences. We say this on the basis of materials in hand as well as on the strength of having listened to him on several occasions. Among the materials in our possession are the following: An outline and excerpts distributed at the time of his lecture (Sept. 30 and Oct. 1, 1958) on *Modern Theological Problems Regarding the Word of God* before the united Pastoral Conferences of the Atlantic District at Pocono Crest, N.Y. (Also some correspondence concerning the same.) The essay, *The Bible as Record, Witness and Medium*, read in full to Synod's Council on Bible Study on April 3, 1959, and in part to the Northern Illinois District Pastoral Conference at Melrose Park, Ill., on April 7 and 8, 1959 (we

also have a tape-recording of Dr. Scharlemann's presentation on this occasion); and again discussed in a special meeting of this group at First St. Paul's Church in Chicago on Nov. 20, 1959. (In an Author's Note accompanying this essay Dr. Scharlemann has given the assurance that "it is the author's conviction that the paper herewith released presents the Biblical point of view.") The paper, *Revelation and Inspiration*, presented at the triennial Pastoral Conference of the Western District of the Lutheran Church—Missouri Synod, assembled at Jefferson City, Missouri, Oct. 20-22, 1959. This paper was made available to pastors through the District Office and was accompanied by a note containing the following: "We are grateful to Dr. Martin Scharlemann for devoting his time and talents in preparing and delivering this material. May it serve as a guide in our private studies and at Circuit Pastoral Conferences." (President Fuerbringer was present during the delivery of the paper.) We also have copy of correspondence with Dr. Scharlemann by Pastors Paul H. Burgdorf, Theo. Dierks, A. T. Kretzmann, and others.

Professor Scharlemann's Statement in the Fuerbringer Letter of Feb. 11, 1960

Prof. Scharlemann's doctrinal position concerning Holy Scripture and his denial of its Inerrancy are also presented in his Statement appended to President Fuerbringer's letter to the clergy of the Missouri Synod on Feb. 11, 1960.

Here Dr. Scharlemann admits that it is "in defining the truth and the utter reliability of the Sacred Scriptures" that he has "raised the question as to whether, in the light of the Biblical evidence available to all of us, 'inerrancy' is really the word we want to use." We have already called attention to the fact that Dr. Scharlemann defines the word "truth" as meaning *faithfulness*, and that he limits this to God, contesting the factuality of much that is written in the Bible. So also as regards his definition of "the utter reliability of the Sacred Scriptures." Undeniably, in Dr. Scharlemann's usage this means no more than the following: "God reveals Himself as utterly dependable in keeping His promises and carrying out His will. The Scriptural documents serve as witnesses to this revelation. They must, therefore, be understood as *reliable within the framework of the single function of the Bible, which is to 'make us*

wise unto salvation.' "... (The Bible as Record Witness and Medium, p. 14:2; our emphasis.)

In his letter of Feb. 11 Pres. Fuerbringer has said that Dr. Scharlemann's Statement is appended to set forth clearly the doctrinal position within which he has set forth his views. What is here set forth of his doctrinal position makes it clear that he has in no way modified his position. For in defining the "truth" and "the utter reliability" of the Sacred Scriptures he here makes the same limitations negatively which he has made positively in his essays. He says: "To be specific, I have defended the following propositions." Then follow three propositions.

In the first of these three propositions (a) Dr. Scharlemann makes clear that he speaks from the point of view of the modern "scientific method of investigation" (Modernism), in accordance with which theology is *exploratory* and supposedly subject to constant change, so that it never has any final word with which to meet the issues of the day. To cite his Author's Note accompanying the essay on The Bible as Record etc., Dr. Scharlemann, speaking from this point of view, says: "We must all become more aware of the fact that theology moves, that we cannot and must not be content to talk about the Scriptures in 1959 as though we were living in 1759 or even 1929." We could here match key statements of Dr. Scharlemann's theology with practically identical statements from an article of Prof. Luthardt ("Zur Frage von der heiligen Schrift") condemned by Dr. Walther already in 1885 (*Lehre und Wehre*, p. 275ff) and showing that Modernism has not moved an inch during all of this time. The attempt of the "new prophets," among whom Dr. Scharlemann, too, must now be reckoned, to lead us to believe that it is not Lutheran but Reformed doctrine that the Scriptures are inspired by the Holy Ghost as to contents and form and therefore free from everything erroneous was especially also rejected by Dr. Walther as a most "terrible fraud."

In his second proposition (b) Dr. Scharlemann admits that in the Modernistic sense of the word, to which he is committed, the Biblical concepts of truth and inerrancy are not synonymous; that the word "truth" as he conceives it "shows a strange indifference to fact."

In his third proposition (c) he contends that Inerrancy is "a concept foreign to the Biblical writers." This can only mean, if it means anything at all, that the idea ex-

pressed by the word "inerrancy" (which admits of only one meaning) is not contained in the Bible, that the Bible does not teach it, that it is not Biblical doctrine; and let us add that the Bible is the only place from where we get any doctrine at all. How can Dr. Scharlemann turn around and almost in the same breath say: "Anything you may have read or heard to the effect that I have denied the doctrine of inerrancy is without foundation in fact"? Holy Scripture warns us against the doubletongued man and assures us that there is no room for such a one in the service of the Church. (1 Tim. 3:8.)

The Doctrine of God in Professor Scharlemann's Theology

Having disposed of the doctrine of Holy Scripture, the doctrine that the Bible is divine revelation, to his evident satisfaction, Dr. Scharlemann has proceeded to attack the doctrine of God. To show to what an extent the Christian faith is being subverted by the St. Louis professor also in this respect we shall quote a few statements from his article "God is One" in the (NLC) *Lutheran Quarterly* of August, 1959, p. 230ff. There he not only speaks of "the founder of Yahwism," but says: "H. H. Rowley, therefore, may be quite right in saying, 'Moses was less than a monotheist, but he was more than a henotheist.'" This would mean that Moses was some sort of cross between one who believed in the existence of an only God and one who believed in the existence of more than a single deity but for some reason or another chose to worship only one of these as his own national god. He says: "Most certainly David believed that other gods ruled outside the confines of Israel." He says: "Even the first of the Ten Commandments (Ex. 20:3) seems to presuppose the existence of other gods." All of this and more like it (which is simply Modernism's application of the doctrine of Evolutionism to religion, no matter how much a bad conscience may protest to the contrary) Dr. Scharlemann labels "cumulative revelation."

Luther has well said: "Where the Devil succeeds in getting one to yield to him in One article he has won out and it's just as good as though he had them all," etc. (St. Louis Edit., IX 827.)

Acting in Harmony with the Brief Statement

Dr. Scharlemann has a soul to be concerned about; that is one thing. Let this matter be taken care of as is proper within the congregation of which he is a member,

according to Matt. 18. You have a synod of several million souls to protect against false teaching such as that of Dr. Scharlemann; this is another thing. Scripture, the Confessions of the Lutheran Church, and the Missouri Synod, especially also in its Brief Statement, are all agreed and clear as to the principles of *confessional fellowship* and of the Church's *teaching ministry* to be applied to such a case. (E.g., Rom. 16:17, 18.) Let this be done.

Dr. Behnken, why is the fatal tragedy that is confronting our Church in the defection of Dr. Scharlemann from the formal principal of the Reformation, the fundamental doctrine that the Bible is "the revealed Word" of God, to use an expression which occurs ever so often in the historic Confessions of the Lutheran Church, being permitted to drag on so long to the imminent peril of the very life of our synod as an orthodox confessional body? You know that our people want to be loyal to the Word of God and that they expect such loyalty from their teachers since this is guaranteed us by the Constitution of the Missouri Synod, which is the basis of our affiliation with it. Who can doubt that you have come to the Presidency for such a time as this? Be assured, President Behnken, that our people will be most grateful to you for promptly purging Modernism from our midst. This we beg and urge you to do at once in accord with the great trust placed in you by your synodical office. Let us, in harmony with the Brief Statement, have an undelayed public, official uncompromising rejection of the horrible and blasphemous Modernistic doctrine spread among us by Dr. Scharlemann.

Why have not Dr. Scharlemann and any and all others who may persist in defending and supporting his horrible and blasphemous doctrine long ago been removed from the teaching ministry of our Church? Certainly it is infinitely more than just legalism of the worst kind and lack of moral sense, although these too are involved, to insist that our Church must despite its well known confession permit itself to be imposed upon by a teaching ministry of the kind shown by its own statements to exist among us today.

As Dr. Scharlemann himself suggests, his doctrinal position is necessarily destructive of confidence in our St. Louis seminary, which he is rendering the greatest disservice despite a divine call by which he was solemnly pledged to the inerrancy of Holy Scripture. Add to this that Pres. Fuerbringer in a letter written as recently as Feb. 17 (1960)

has said: "My colleagues and I are not ready to say that he is in disagreement with Bible doctrine." You must therefore understand why we plead for an undelayed and thorough investigation of our St. Louis seminary administration and of the doctrinal position of all members of the faculty.

"The wise men are ashamed, they are dismayed and taken; lo, they have rejected the Word of the Lord, and what wisdom is in them?" (Jer.8:9.)

Since all of our people, also our laity, have the right and the solemn duty to know what is really going on in our Church in this respect, because they "must for their salvation distinguish between pure and false doctrine" (Formula of Concord, Trigl. p. 853), you will understand that this letter is being written as an Open Letter, to be brought to the urgent attention of whomsoever it may concern.

Thanking you beforehand for any and all proper action promptly undertaken in this all-important matter, I remain

Devotedly yours,

Paul H. Burgdorf
422 Main Avenue
Clinton, Iowa

April 4, 1960

cc: Dr. A. O. Fuerbringer
Distr. Pres. W. Oetting

● Dr. Arndt on the Modern Baal of "The Scientific Method of Investigation" In Theology

In the Preface to his little volume, *Bible Difficulties: An Examination of Passages of the Bible alleged to be Irreconcilable with its Inspiration* (Concordia Publishing House, Sixth Printing 1957), the deceased Dr. Wm. Arndt, Professor of Hermeneutics and New Testament Exegesis at Concordia Seminary, St. Louis, Mo., has this to say:

"The assertion is made with startling frequency these days that whoever at this stage of intellectual development in the world still defends the inerrancy of the Bible must sacrifice either his integrity or his intelligence; the thesis that the Scriptures contain erroneous and indefensible statements is glibly put forward as a commonplace with which no one except knaves and fools will disagree. It has been pointed out in reply, however, that proponents of this position rely more on vehemence of declaration than on proof which will really stand the test.

That the arguments of the enemies of the Scriptures can satisfactorily be met will, I hope, be seen by those who take the time to read this or similar works. But whatever may be the value of the arguments submitted here, it may hearten and cheer some of my fellow Christians when, after having become disturbed over the sweeping statements of the detractors of the Scriptures, they find that not all knees have bowed to this modern Baal, the supposedly scientific position that the Bible is a book of errors, and that there are people left who will rather have their integrity and intelligence impugned than join the chorus which presumes to criticize the pronouncements of the great God."

Dr. Arndt adds: "To our divine, precious Savior, who with the mighty battle-cry 'It is written' vanquished both visible and invisible foes, the fortunes of this book are entrusted."

In a concluding word to his little volume Dr. Arndt has said: "My prayer is that the attitude of all my readers toward the Scriptures may ever be that which our great God Himself urges, saying, Isa. 66:2: 'But to this man will I look, even to him that is poor and of a contrite spirit, and *trembleth* at My Word.' Trembling at God's Word, sincere reverence, deep humility, may these characteristics be ours when we open the Sacred Volume and meditate on its life-giving contents! A great poet has said that the truth is a torch, but an enormous one, and that those who approach it too closely will be consumed. We may use the same metaphor in speaking of eternal truth, the Bible. It is a gigantic beacon light, sending out helpful rays into the dark world. Those who in all humility are guided by it will reach the true homeland, the city which hath foundations, prepared for us by the love of God and opened to sinners through the blood of the Lamb; but those who neglect its beneficent directions or who in self-willed curiosity and perhaps with feelings of superiority and contempt tamper with its heaven-lit flames will, if they persist in their course, bring destruction upon themselves."

We trust that this testimony of Dr. Arndt will hearten our readers while already badly burned men among us continue to defy, and are permitted to continue to defy, the consuming light of God's Word.

● Letter of Trinity Church, Oak Park, Ill., to President Behnken

March 11, 1960

Pres. J. W. Behnken, D.D.

6477 Murdoch Street

St. Louis 9, Missouri

Dear President Behnken:

Trinity Congregation requests your responsive action to the following three resolutions, adopted March 8, 1960.

1. *Resolved*, That the President of Synod, as the supervisor of the doctrine and the administration of all officers of Synod and of all such as are employed by Synod (Constitution XI-B), be and is hereby petitioned by Trinity Evangelical Lutheran Church, Oak Park, Illinois to take all necessary action immediately to suspend Dr. Martin H. Scharlemann from any and all teaching activity in Synod until he has unequivocally retracted his false teaching, of which typical examples are here cited, has declared his unqualified acceptance of the doctrinal position of Synod as defined in the *Brief Statement*, and has pledged himself so to teach.

The Bible As Record, Witness and Medium, an essay presented to the Northern Illinois Pastoral Conference, April 7-8, 1959:—

P. 3: "This means that the ultimate dimension of truth as it applies in our relationship with God is not to be found in the formulations of Scripture but in the actions of God described and interpreted there."

P. 8: "We must note especially that it was Christ Himself whom God revealed. The revelation did not consist in some teaching or idea about Him, but in the very person of the Messiah."

P. 12: "In no instance does it (aletheia, truth) signify factual precision, as truth is usually understood today. Jesus can, therefore, be described as saying of Himself, 'I am the Truth.' John 14:6. He did not say, 'I have the truth.' Least of all did He ever remark, 'I have the facts at my disposal.' For what He meant to indicate was that He came as the final manifestation of God's complete faithfulness."

P. 12: "What the sacred writers record and what they give their witness to is God's faithfulness in keeping His promises. They do so, moreover, from within their

personal limitations in terms of historical, geographical, or scientific information."

P. 12: "It would be folly to accept the zoological or biological information contained in Leviticus, let us say, as scientifically accurate in a present day sense. Again it is no perversion of Biblical truth to realize that Jude's attribution of a quotation from the Book of Enoch to Enoch himself, 'the seventh from Adam,' is not intended to bind us in terms of fact. As far as Jude's information went this was a correct statement to make. Today we are sure that the Book of Enoch dates from somewhere between 200 and 50 B.C., and that Jude's reference is to this book."

P. 13: "The time has come to insist that the word 'inerrancy' is inappropriately used of the Scriptures. In the first place, it obscures the nature of Biblical revelation; for it is a term used on the level of observation and factual precision. But this notion of truth is not found in the Scriptures."

In a session of the Northern Illinois Pastoral Conference on Nov. 20, 1959, to the question, "Do you hold that there are factual mistakes in Scripture?" i.e., in the autographs, Dr. Scharlemann, replied, "That is what I have been attempting to point out."

In an article, "God Is One," in the *Lutheran Quarterly*, August 1959, Dr. Scharlemann taught:

P. 230f.: "'Hear, O Israel: the Lord is our God, the Lord alone.' (Footnote 1: Of the four translations offered by the Revised Standard Version for Deut. 6:4, this one seems to do fullest justice to the Hebrew. The usual translation, 'Hear, O Israel, the Lord our God is one Lord,' is influenced by the Septuagint translation, which is quoted by Jesus at Mark 12:29.)

... And even though the precise formulation of this statement, as we now have it, may date from the time of Josiah's reform, as modern Old Testament scholars generally agree, [Our emphasis] the thought and context of this credo go back to the days when the covenant was established at Sinai through Moses. ... The full consequences of this revelation, however, do not seem to have been drawn at once in terms of recognition that this one God excluded all other deities. ... Most certainly David believed that other

gods ruled outside the confines of Israel. ... Even the first of the Ten Commandments (Ex. 20:3) seems to presuppose the existence of other gods. ... Israel's worship, therefore, probably ought to be described as monolatrous rather than monotheistic until such time as the existence of other gods was specifically denied and Yahweh was proclaimed as the God of the whole world. ... These were long years during which God's people came into contact with nations that served other gods, whose existence they did not at first deny, but whose inferiority to Yahweh was made plain at once."

P. 232: "Yet, in introducing Israel to Yahweh, Moses did not specifically exclude the existence of other gods. This is suggested by a sentence in Miriam's Song of Deliverance, sung at the moment of liberation at the Sea, 'who is like thee, O Lord, among the gods?' (Ex. 15:11). Such a wording of the question seems to assume that there might be other gods. H. H. Rowley, therefore, may be quite right in saying, 'Moses was less than a monotheist, but he was more than a henotheist.'"

P. 246: "At any rate, it seems to be in order to suggest that this trend in Israel was intended to serve as a way of preparing God's people for that self-disclosure of himself whereby, in and through the incarnation, men would be invited to recognize this God as being triune, that is, one God in three persons."

We would suggest that also Dr. Scharlemann's presentation to the St. Louis faculty in February 1958 on *The Inerrancy of Scripture*, which the faculty has declined to release, be examined.

2. *Resolved*, That in view of the preceding evidence and like instances of unscriptural teachings and positions, as illustrated by examples here following, Trinity Evangelical Lutheran Church, Oak Park, Illinois petitions the President, according to the duties outlined in Synod's Constitution, Art. XI-B,

- a) to institute immediately an investigation of Synod's St. Louis seminary to determine definitively the doctrinal position of all members of its teaching staff;
- b) to ascertain forthwith why the administrative officers of the faculty and the Board of Control have failed to stop the false teaching that has been

publicly carried on for a number of years; and

- c) to take all necessary steps without delay to effect a full restoration of orthodox teaching at the seminary in order that the truth of God's Word may be preserved among us and the rights of congregations protected (Constitution, Art. III).

Prof. G. A. Thiele, "Easter Hope: Resurrection of the Body or (and) Immortality of the Soul?" *Seminarian*, March 1958:—

P. 16: "What a tragedy that this perversion, understandable and explicable from the Socratic view and the Platonic presupposition, but unpardonable as either the first or the last word for Christians has become part of the sum and substance of much theology known to us! When we so speak: You have an immortal soul which Christ died to save; and when you die your soul(s) goes to God and to heaven, is that not comforting? — when we so speak, we are essentially speaking the language of Plato, of Lessing, of the English and Continental Enlightenment thinkers, of Freemasonry, of the worst of all early-Church opposition, Gnosticism, and of Docetism. We are now speaking with John Haynes Holmes (The Affirmation of Immortality, 1947). Do we so speak?"

P. 17: "We think it is consequently fair to say, to put it very bluntly, that when a man dies he is dead. The Bible when examined in its length and breadth knows of no disembodied condition in which man lives, temporarily, and certainly not permanently; it knows of neither a temporary nor permanent immortality as such. Man, as the Genesis account seems to indicate, may have been created originally to live forever, as he was or even more ennobled than he was; but certainly since his defection he is a *Todes-Kandidat* (goner). Neither bodily nor psychic dichotomy and consequently neither a separate bodily nor psychic immortality are taught in the Scriptures. . . . The Job passage (19:26ff.) in all probability does not refer to resurrection or even immortality since it appeals to a vindicator other than God to protect Job against God. . . . As we shall see, the *sarx* is never to be resurrected, rather to be put off permanently." [But cp. Luke 24:39: "flesh — *sarka* — as ye see Me have."]

P. 19: "Will there be some sort of mass peregrination to the throne of God, out of the depths of the sea, out of the innumerable graves, catacombs, crypts, urns, and other places of disposal? Is this not too fanciful to bother us, really?" Note: The brief "correction" in a subsequent issue of the *Seminarian* did not correct these statements.

The effect of this type of teaching is to be seen in a poll of student opinion published in the same March 1958 issue of the *Seminarian*: "The 'immortality of the soul' is a sound, Biblical doctrine. True, 110; False 33; Undecided, 5."

Dr. A. C. Piepkorn, "Blessed Art Thou Among Women," a chapel address at Concordia Seminary, St. Louis, on the Feast of the Visitation of the Blessed Virgin Mary, 1957, printed in *Una Sancta*, Visitation, 1958: —

P. 5: "Here we stand with Blessed Martin Luther . . . three years before his death he was still affirming . . . that through the merits of her Son-to-be the Blessed Virgin was marvelously preserved from the taint of sin from the first moment of her existence as a human being."

[But see St. Louis ed. XX, 2098; XIII, 2666: "The mother Mary was indeed born, like we, of sinful parents and in sin."; XIII, 2670; XI, 1967; XIII, 1157. 2712.]

P. 6: "They (the Confessions) cheerfully concede that in the presence of God she (Mary) is interceding for the entire Church upon earth."

[But see *Apology* XXI, 27: "Ut largiamur" — "Supposing that," or "Even if we concede," etc. — a hypothetical concession for the sake of argument.]

Dr. Piepkorn, "Faculty Lectures — 1954," in the *Seminarian*, June 1954, p. 35 taxes Synod with "deaf disregard of the statements of the Lutheran Symbols," as, for instance, in Qu. 210 of the synodical Catechism, which excludes prayer for the dead. For his position the professor cited *Apology* XXIV, 94. 96.

[But see *Apol.* XXIV, 93-98 also; 87. 89. 64.65.]

* * *

Seminarian, Jan. 1954, p. 17: "It is no longer fashionable, as it has never been correct, to think of science and theology in terms of Darwin vs. Seven Day Crea-

tion. The latter typifies theology no more than the former, science."

Seminarian, May 1954, p. 25: "The books of *Kings* and *Chronicles* are certainly not what we could call history, in the modern sense. They, too, are rather 'morality plays' that use the events of history as the 'stuff' with which to work."

The author of the words above, Walter W. Oetting, was inducted into a teaching position at the seminary in December 1959. He reviewed Richardson's *The Doctrine of the Trinity*, in the *Cresset*, Nov. 1959. He wrote: "The thesis of this essay is that the doctrine of the Trinity as expressed by the Church is an inadequate expression of the Christian faith in God. The author claims that it neither illuminates the faith nor guards the essential truths of that faith. Indeed, he attempts to show that the essential meaning of the Trinity in its classical formulations is not necessarily connected with the number three. . . . To the rather prosaic answer that after all the Trinity is the obvious testimony of Scripture, Richardson asserts that these symbols for God in the New Testament are in a rather fluid state and the work of the Son and Spirit especially tend to overlap.

"This is the value of the book. All modern formulations of the doctrine of the Trinity, whatever they are, are a product of historical development. The history of this doctrine is the history of the Church attempting to express adequately the testimony of the New Testament. To claim that the Bible clearly defines any of the modern conceptions of the Trinity, without the intervening history, is quite arbitrary. Certainly when we hear the 'doctrine of the Trinity' denied, it is important to find out just *what* is being discarded.

"Richardson's interesting study will most certainly provoke fruitful thought and discussion."

Seminarian, June 1954, pp. 14-15, "Orthodoxy Against Itself" by Ernest Werner:

"Our perverseness, our rebellion, our ignorance, our imperfect minds, our prejudices, our blind spots, all contribute their influence, which penetrates our every theological expression: sermons, dogmatic books, confessional writings. Luther somewhere remarked that we need not apologize for our sermons, even to

Christ, inasmuch as we have been his very mouth in the sermon. But this remark only shows that Luther, too, did not escape fanaticism." "No doubt theological arrogance will seek its last support in the claim that in the Bible we have a perfect truth. . . . As for the claim itself, even if it be granted that in the Bible we have a perfect truth (which would overlook the enormous body of textual inconsistency as well as to apply to His Scripture the designation which our Lord reserved for Himself). . . ."

"What then is orthodoxy? We do not know. We define it as the right understanding and right teaching of Christian doctrine, but this definition rather asks the question than tells the answer, for what is the right doctrine after all? If we had the power at any one moment to state what is orthodox, we certainly should not have to live in the tension of theological imperfection. But precisely because of that imperfection, we are never quite able to lay our hands on orthodoxy and make the claim of possessing it. The only orthodoxy . . . is the orthodoxy beyond."

Seminarian, February 1955, p. 7: "By the Holy Communion of the Church we enter into Christ's holy sacrifice and become members of His Body."

Seminarian, Christmas, 1955, p. 35: "One cannot square the emphasis of the Gospel with the emphasis of modern orthodoxy." P. 40: ". . . so also theology bears only an incidental relation to the object of its investigation, the faith of the Christian Church. It may contain certain immutables, but it cannot be 'true' or 'untrue.'"

Seminarian, April, 1956, p. 27: "When the Scriptures speak of 'truth,' this refers not to the Greek idea of correctness, the factually true; but rather to an existential truth which frees men (John 8:32) because it comes from the Spirit."

Seminarian, May, 1956, p. 4: "Celibacy, for one thing, ought to be given serious consideration in the ministry." . . . P. 42: "One could go so far as to say that a Church in which the *Charisma* of Christian celibacy has perished completely would be a Church suffering from spiritual atrophy and threatened with spiritual death. . . . The Church has the obligation to provide a situation (perhaps in the form of orders with assigned tasks)

in which young men are also encouraged and given opportunity to use this gift."

Seminarian, Epiphany 1956, p. 31: "This study makes us wonder if it is worth striving after the elusive goal of objectivity. Perhaps theology is going down a blind alley when it seeks certainty in the realm of knowing. Some theologians seek the answer in some form of compromise between objectivity and subjectivity, and others want to lift the problem up into the realm of being and becoming rather than knowing. Both methods deserve our consideration."

Seminarian, March 1957, p. 29, Dr. Horace Hummel on "Problems of Biblical Interpretation": "It should be apparent at a glance that Biblical 'history' is by no token what we understand by that term. It is frankly, openly and unabashedly tendential and propagandistic without sacrificing historical truth. It is *Heilsgeschichte* — with the primary accent on the first part of that German compound. It is theology or prophecy rather than mere history. It omits, includes, interprets according to the requirements of its thesis. Obviously if we judged such a composition in the light of modern historical method, we should have to label it subjective, incomplete, inadequate, etc. Patently, however, such a judgment would be unjust because such standards were not in vogue at the time the Biblical histories were written. Accordingly, we dare not apply them to Scripture, but must seek to understand the purpose of the Biblical historian."

Seminarian, March 1958, p. 8f.: "Not doctrines and confessions are the mark of the Church, but Jesus Christ in His person. The Church and Christ are one and those who gather in Jesus' Name are His body, for 'in Jesus' name' means that He in His person is present, the Active One. The *ecclesia* is the coming together of the baptized, for this is the meaning of the word, *ecclesia*. . . . The members of the congregation must realize that the full Liturgy is the source of life and that a Christian congregation lives out of the Liturgy. Of course, the pastor should have the security of knowing what he is talking about. He should know that the Liturgy always was at the center of the Christian life and that this is the functioning Body of Christ; for thus the

Church can continue the life of Christ and relive it."

Seminarian, March 1959, p. 6f.: "In the first place, the question, 'What is truth?' should be abandoned. . . . The sentence, 'Truth is propositional,' should also be deleted from our language. . . . There are various problems with the statement. I shall only point out that it speaks of 'Truth' as though it were an entity having the real property of being propositional. . . . The phrase, 'fixed body of Truth,' should also be abandoned because this formulation also assumes the existence of a real referent for the term 'Truth.' Equally misleading are the expressions, 'God is Truth,' and 'Christ is Truth,' as they are usually used . . . it attempts to bring Him down to a level upon which He can be fully understood and contained in language."

Seminarian, Dec. 1959, p. 17: "For the Jewish people the deliverance from Egypt in the Exodus is the basis of all their theology."

[Cp. Gen. 3:15, 22:18, etc.]

* * *

In view of such a statement as Dr. Hummel's, quoted above (*Seminarian*, March 1957, p. 29), we are convinced that a thorough inquiry into the position of Dr. A. C. Repp is necessary, in consideration of his assertion, writing for the Board of Control as acting president on April 23, 1958: "This is not to say that at this point there is any reason to believe that Mr. Hummel has deviated from the Scriptures and from the Lutheran Confessions."

Similarly, in consideration of the evidences adduced above, we are convinced that a thorough inquiry into the position of Pres. A. O. Fuerbringer is necessary, by reason of his statement to the District supplement editors of the *Lutheran Witness*, as reported in the *Eastern District News*, Dec. 16, 1958, that "in spite of external changes Concordia Seminary is still the staunchly Lutheran, God-fearing, and Bible-believing institution it has been from the start of its 120-year history," and by reason of his equivocal letter of Feb. 11, 1960, on Dr. Scharlemann's teaching.

3. *Resolved*, That the President of Synod be and he is hereby requested by Trinity Evangelical Lutheran Church, Oak Park, Illinois to inform it

- a) whether the application of our Board of Missions for North and South America for membership in the Division of Home Missions of the National Council of Churches was approved by the Praesidium of Synod;
- b) whether the synodical convention of 1959 was given opportunity to consider and approve or disapprove application for such membership;
- c) whether the published statement of the N.C.C. (Chart of July 1958) that other agencies of Synod hold voting, non-voting and/or associate memberships in divisions of the N.C.C. is correct;
- d) in what respect support, by any type of membership, of such a unionistic organization as the N.C.C. differs from Scripturally-prohibited support of any objectionable organization by any type of membership (e.g., "social membership" in religious fraternal orders).

We must tell you that in conscience we cannot become partakers of other men's sin, I Tim. 5:22, by giving our support in any way to such false doctrines and unionistic associations as we have mentioned above.

We hope that you share our convictions in these matters, and we are praying that our Lord through His holy Word of truth will give you all needed strength and guidance to carry out at once the corrections and disciplinary actions that are imperative if our dear Church is to be an orthodox body, acceptable to God and serviceable to souls.

Yours in our Savior and His Word,
 TRINTY EVANGELICAL LUTHERAN CHURCH
 Oak Park, Illinois
 E. L. Kreft, Secretary

Copy: Pres. A. H. Werfelmann

❶ Blasphemous Liberalism Taught and Applauded at St. Louis Seminary

On March 17 and 18 Professor Samuel Terrien of Union Theological Seminary, New York, addressed the student body of Concordia Seminary in St. Louis in the first of a series of annual theological lectureships planned by the student association. French born, Dr. Terrien is an ordained pastor of the Presbyterian Church and Professor of Old Testament at Union Theological Seminary, where he received his Th.D. in 1941, and a well known Liberal. He wrote the Intro-

duction and the Exegesis for the Book of Job in the ultra-liberal *Interpreter's Bible* and another volume on the same Biblical book, *Job, the Poet of Existence*, which was published in 1957; also a commentary on the Psalms. Even a cursory reading of any one of his commentaries will disclose his liberal positions; their detailed study will leave no doubt. Yet he was invited to the seminary to teach our future pastors and theologians about the Book of Job, and what he taught them was blasphemy.

Dr. Terrien's subject was "The Book of Job — Divine Irony and the Insecurity of Faith." His lecture was divided into three sections, one in the evening and two the following day. He opened two of them with prayer.

As regards the Book of Job, Dr. Terrien has no respect for the sacred text. He holds the prologue and the epilogue (the prose sections) to be "irrelevant" to the book. He claims that they comprise a story which the Jews knew from sometime in the ancient past; and that some unknown poet during the Exile used the prose section as a setting for a poem in order to prove to the Jewish exiles that religion was good for something after all. Dr. Terrien says that the prologue gives us a picture of God that is "unworthy" of Him, a picture that is obsolete and intolerable, a picture of God in His monthly committee-meeting. The epilogue is also unreal, he says, since it has a typically "Hollywood" happy ending. He says, "We can legitimately ignore the epilogue."

When a man takes such liberties with the sacred text of Scripture and sets himself up as judge over God's Word, we can expect that he will fail utterly to understand the book. And Dr. Terrien does just this.

The Union Seminary professor thinks the purpose of the Book of Job is merely to picture sin as estrangement. Job, according to him, was a good existentialist. Like all existentialists, Dr. Terrien is able to describe the sad predicament of fallen man quite well, but he is seldom ready to give comfort to the stricken soul. He sees pathos in the Book of Job, but not Gospel. It contains, he asserts, no eschatology, and nothing about the Messiah. He finds Job in a state of uncertainty and spiritual solitude. He calls him a rebel and a blasphemer. He does not accept the judgment of James 5:11, where Job is recommended to us as an example of great patience. He says that Bildad, whose speech appears in chapter 8, was a "funda-

mentalist," very much like the Fundamentalists of today who tell us that there were Communist sympathizers, fellow-travelers, among the thirty-odd men who translated the RSV. This was, of course, not intended as a compliment. It seems that Dr. Terrien does not agree with Job himself, who said of Bildad's speech, "I know it is so of a truth." (9:1.) He accuses Job of self-righteousness and self-deification, and then says that it is in blasphemy that Job first begins to grasp God. Job, he says, thinks of God as a "drunken soldier." Later, Dr. Terrien says that God has a bad "bedside manner."

According to the Union Theological Seminary professor, there is no resurrection in Job; for Job wants to hide from God in the grave. (14:13.) But later on, in chapt. 19:25, Job wishes there were a resurrection, even though there is none. Job is supposed to be looking also for some kind of mediator; but this mediator is not a man, and it is not God. Dr. Terrien doesn't seem to know just what this "mediator" ought to be. There is simply a desire for some kind of mediator, some kind of resurrection; but there is no real resurrection, and no real mediator. Neither is there any immortality of the soul. Dr. Terrien thinks that chapt. 19:25 is in fact a polemic against such a "Greek" doctrine. And he compounds his error by publicly confessing, "I do not believe in the immortality of the soul." He says he does believe in the resurrection of the flesh; but he does not really believe that either, since he says that it is not the same flesh that we have now. "Flesh," he says, "is a mythological way of speaking."

What did Dr. Terrien receive for his hardened blasphemy? A rising ovation from the students and faculty present!

Why?

Since when has Concordia Seminary in St. Louis started praising people for their blasphemy? One may as well praise Marcion, Arius, Pelagius, and the pope.

Why was Dr. Terrien invited to teach our students at all? Why was he permitted to lead them in prayer? Why was he praised?

Not to forget that we are here again reminded that Prof. Gilbert Thiele's utterly subversive doctrine denying the resurrection of the flesh and the immortality of the soul still remains unretracted — at our St. Louis

Concordia. (Cp. *Confessional Lutheran*, July-Aug., 1958; Sept., 1958; Nov., 1958.)

A little leaven leaveneth the whole lump.
The lump seems already to be soured through and through.

❶ NLC Defender of Modernist Bishop Oxnam and Communist Bishop Veto Speaks to St. Louis Laymen

Dr. Paul C. Empie (ULC), executive director of the National Lutheran Council, was scheduled as guest speaker of the Lutheran Publicity Organization of St. Louis at its annual dinner meeting held at Concordia Church in Maplewood (Missouri Synod) on April 29. The announcement was made by Pastor Justus P. Kretzmann, president of the LPO in its publication, the *St. Louis Lutheran*.

"Confessional Lutheranism in World Missions" was the announced topic of the "noted churchman." Last August, by the way, the *American Lutheran* reported that Dr. Empie's speech at the San Francisco Convention was "gracious in its call to faith and service."

It is no secret that there are professors, officials, and numerous clergymen within the Missouri Synod who are continually agitating that our church join both the N.L.C. and the L.W.F. These men consider Dr. Empie an example of the "sound Lutheran" leadership within the N.L.C. We sometimes wonder whether the *American Lutheran* editors and professors at Concordia Seminary in St. Louis ever take the time to find out just how Lutheran these N.L.C. and L.W.F. leaders actually are.

Under date of January 8, 1959, the executive director of the N.L.C. wrote: "I know Bishop G. Bromley Oxnam very well and there is not in the country a stronger foe of Communism nor a more ardent and intelligent Churchman. I myself was present at the Cleveland Conference on World Order sponsored by the National Council of Churches and I know intimately the reasoning and the political and religious thinking of the men who were there. You may be sure that it is not the leaders of the reputable and established Protestant Church groups in this country who are misinformed and misguided but vice versa." (Published in *Christian Beacon*, March 12, 1959.)

The House Committee on Un-American Activities has already disputed Empie's claim that "there is not in this country a stronger

foe of Communism" than Oxnam. In fact, Oxnam has frequently been named as a Communist sympathizer.

Far worse than Empie's approval of a decision to recognize Red China is his reference to Oxnam as a "Christian Churchman." In his *A Testament of Faith* Oxnam denies the very foundation of the historic Christian faith. In this volume Oxnam explains that the doctrine of the vicarious atonement of Christ is an offense to him. He repudiates the doctrine of Hell and calls original sin an "immoral absurdity." Oxnam asks, "But must God have a sacrifice, the Lamb slain from the beginning of the foundation of the world, as the Book says?" He answers, "No, no, I cannot think of it this way."

This is the modernist whom Empie calls a "Christian Churchman."

Numerous other instances of the crassest modernism within the N.L.C. and L.W.F. could be cited. We find little difference between the theological foundation of the N.L.C. and the N.C.C. N.L.C. leaders such as Empie have now gone so far as to defend the Communist Bishop Lajos Veto, a member of the Communist Hungarian parliament and publisher of the Communist Hungarian Church Press. On December 8, 1959, the National Lutheran Council reported that Bishop Veto may soon resume his work in Hungary. There is absolutely no indication in the press release that this member of the Central Committee of the World Council is in any way questionable, and yet on October 23, 1956, when the freedom fighters overthrown Hungary, Veto was deposed and thrown out of office and called "a dirty man" by the refugees. They knew that Veto was a Communist, a stooge of the Kremlin and no Christian.

Now voices within the Missouri Synod can hail as a fellow well met a defender of one of America's leading modernists and of a ranking Communist bishop.

What has happened to account for such a state of affairs?

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." (*Formula of Concord*.)

☛ What Our Readers Say

"Keep up the good work, and if possible, try to organize a fund to distribute your

publication Synod-wide every month. I have just about finished a correspondence with Dr. Scharlemann, and if you need any more quotes I would be glad to give you some from his letters to me. This extended over a period of two months, initiated by one of your articles in the *Confessional Lutheran*, when I decided to find out from the horse's mouth how he talked. I found out. He will not listen to Scripture. . . . It is with the greatest difficulty (and God's grace in Christ) that I refrained to go along with him in searching Scripture for mistakes. After a series of seven letters (with communications also to Dr. Behnken, Dr. Fuerbringer, and a letter of our congregation to Pres. Behnken) I have decided that I have done all I can do now, having used Scripture and being convinced that my own powers do not extend beyond that Sword. . . . May God the Lord, for Jesus sake, protect our dear Missouri Synod from error, and once again bring forth a unanimous confession of the inerrancy of His Holy Word." — Pastor, Ohio. (The letter was accompanied by a check for \$50.)

"The enclosure [Pres. A. O. Fuerbringer's letter to the clergy of the Missouri Synod, Feb. 11] is an open letter handed me by our pastor purporting to nullify the effects of the efforts and discussions thus far held concerning the Scharlemann paper and saying we were and are fools to get excited about it. *However*, the very letter which he, Scharlemann, attaches to that of Fuerbringer seems to me to restate his position exactly as it was stated originally, while attempting to quiet the noise through exemplary use of the English language for diversionary tactics. . . ." — Layman, Chicago area.

"Your last issue with the 'Scharlemann' matter has set many complacent pastors to thinking a bit." — Pastor, Ore.

"Enclosed \$12 as follows: \$10 for support of your worthy and most important crusade, and \$2 for my subscription to the *Confessional Lutheran* for 1960, beginning with the January-February issue. If possible, mail the current Jan.-Feb. issue to my sons. . . . God bless your testimony! Keep up your good work. Don't weaken. God have mercy on our synod and preserve-restore pure doctrine. If the authorities refuse to listen or to take decisive steps, pastoral conferences should demand action, or finally synodical districts. Our church stands and falls with the *inerrancy* of Scripture. Dr. Scharlemann uses outrageous double-talk to squelch critics. His "verbal inspiration" is like the

Kremlin's 'peace' and the pope's 'grace.' He must be stopped or ousted. God the Holy Ghost did *not* inspire errors!" — St. Louis pastor.

"I too am deeply concerned about the practices and doctrines which are contrary to Scripture which are coming from our seminary." — Mrs. . . ., St. Louis, Mo.

"Recently I obtained a copy of the December 1959 issue of the *Confessional Lutheran* and feel constrained to write a word of appreciation to all who are responsible for this publication. You are doing a splendid work by bringing these facts to the attention of many who are not aware of the evil that has been permitted to enter our dear synod. It is indeed heart-breaking and tragic to realize to what depths some of the teaching staff at Concordia Seminary in St. Louis have fallen — away from the true doctrine. In my opinion the fault lies in the weakness of top officials who have closed their eyes to these errors. I am enclosing my check for \$10 to cover a sustaining membership in your organization." — Mrs. . . ., Chicago area.

"I just learned of your paper and must admit that I am very much concerned about what is happening at Concordia, St. Louis. I have written to them about our Mission Board of North and South America joining with the Missions division of the National Council of Churches. I am very much opposed to that. I would like to see you take that subject up in your paper and bring that 'unholy alliance' before our Lutheran people. I want to commend you for watching and being alert to what is happening in our very midst." — Mrs. . . ., Houston, Texas.

"I am enclosing a money order for ten dollars. While I live a long way from you, I am involved in the same struggle, and feel as one with you and your work." — Layman, Canada.

"I am enclosing my check in the amount of \$25. . . . You speak of our 'fast-deteriorating synod,' and how very, very true you are! How tragic the situation! May God have mercy. I so often have to think of what Luther said; that is, 'It has seldom happened that the pure Word of God has remained for longer than the memory of one man in any one place.' Oh, in my younger days I used to think: Oh, but such a thing could never happen to my beloved church, The Lutheran Church—Missouri Synod. But where are we now, and where are we going from here? . . ." — Pastor, Michigan.

"I must commend you very highly and give you all the encouragement I can in your determined efforts and the sacrifices you are making in exposing the false doctrine and rank liberalism which are tearing apart our Synodical Conference. Every pastor, teacher, and congregation must be informed of the disastrous situation. For that purpose I am enclosing a check for \$10. . . . May the Lord give you courage and bless your work." — Pastor, Wisconsin.

☛ Why A Member of the Confessional Lutheran Publicity Bureau?

If you agree that *The Confessional Lutheran* is sorely needed in the Church today, why not be a Member of the C.L.P.B.? (Not only a subscriber, although that, too, is appreciated.) Put more reaching power behind this voice of confessional Lutheranism!

Regular membership is \$3.00 per year. Contributing membership is \$5.00 per year. Sustaining membership is \$10.00 or more per year. Each membership includes a subscription to *The Confessional Lutheran*. Send to: C.L.P.B., Box 27, Morrison, Illinois. Sample copies of the *Confessional Lutheran* for distribution among friends will be cheerfully supplied on request.

☛ Dierks Memorial Fund

Memorial Wreaths, to the glory of God, in loving memory of our colleague, Dr. Theo. Dierks, on which we had not yet reported up to date, at the time of this writing amount to \$654.26. However, memorial contributions still continue to be made. May they indeed serve to glorify Him to whose everlasting Truth our entire cause is dedicated as were the best efforts of the deceased.

☛ President Beto Speaks

Dr. George J. Beto, president of Concordia Seminary in Springfield, Ill., has said: "Anyone who has not lived his recent Synodical life in a trunk is aware of the current unrest in Synod regarding inspiration, revelation, and the doctrine of the Word generally." He rightly says that the seriousness of the unrest *must not be minimized*. "*The foundation of the Christian faith is involved. The basis for the authority in faith and life is at stake.*"

Pres. Beto attributes our present difficulty, in part at least, to the fact that we are living on borrowed theological capital in the Missouri Synod. "To paraphrase Goethe," he says, "we have never really apprehended the theological heritage of our fathers."

The remarks of Pres. Beto appeared under the heading "Unrest in Synod" as the leading article in the April issue of *The Springfielder*, a quarterly publication of the Springfield faculty.

As a remedy of the present evil Dr. Beto suggests "that our smaller pastoral conferences eschew for a time the discussions of 'practical' subjects and the hearing of reports from officialdom. We would further suggest that this conference time be given a thorough study of the doctrine of the Word and that this study be so designed that the intelligent participation of all the brethren in the conference be secured. We would also caution against the use of 'canned materials' as a basis for this proposed study. Guidelines prepared by joint-faculty committees are not the solution. Only intensive study by the brethren themselves will enable them to heed the counsel.

"Was du ererbt von deinen Vätern hast,
Erwirb es um es zu besitzen."

In order to possess what you have inherited from your fathers you must make it your own.

❶ What the Bible Says About Dealing With Heretics

"Do not parley long with a confirmed schismatic. If he does not yield to one or two admonitions, reject him altogether. It is beyond your power to set him right."

Expositor's Greek Testament, on Tit. 3, 10.

❷ The Evil of Indifference

Where a principle is at issue, those who weakly watch and offer no assistance to either side have no part with the valiant — no part either with the victor or the vanquished. They are victims of their own evasion — not quite daring to do right, nor quite wanting to do wrong. To be indifferent to error or to any evil is to give great comfort and encouragement to error and evil. And in such circumstances, indifference is not neutrality. In such circumstances indifference is an active evil.

— Richard L. Evans

❸ "Perspicuity"

In a review of *A Short History of Christianity* by Martin E. Marty which appeared in *Lutheran Education* (C.P.H.), February, 1960, the reviewer, Frederick H. Pralle, says:

"The perspicuity of the author is seen in this quote: 'After Augsburg the Lutheran Church entered into a fifty-year period of razor-sharp and hair-splitting theological definition which produced its confessions, pulled together in the Book of Concord of 1580.'"

So that is what Martin S. Marty (a pastor of the Missouri Synod) thinks of the Book of Concord. And in such an estimate of our Confessions the reviewer, instructor in religion at Concordia Teachers College in River Forest, Ill., sees "perspicuity."

One here sees into what kind of hands some of our church's publications (and schools) have fallen today, — and we mean fallen.

By their reviews ye shall know them!

❹ A Situation to Be Pondered

A recent subscriber, who writes that until the day he read the October issue of the *Confessional Lutheran* he did not know there was such a publication, has written us that it has given him courage to know that an effective voice is being raised against certain practices and tendencies in our synodical circles.

"As a layman," this reader writes, "I want to know by what means a calling congregation can establish what the pastor whom it plans to call believes. He will be in charge of and responsible for the teaching of its confessions. I, and many others with me, do not want our children instructed by anyone who does not believe and teach that the Bible is the inerrant Word of God."

In his fine letter this reader also writes, "I believe that even you have little conception of how tragically necessary it is for those of us who think the Church of the Reformation should continue to preach the whole Bible, all of the Bible, nothing but the Bible to be not unaware of what goes on in some of our congregations."

What kind of pastor are we calling? That is really a question to ponder. And the tragedy is that it has, due to official laxness, come to the necessity to ask this question when calling a pastor within the Missouri Synod today!

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MOTTO: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXI

July-August, 1960

Numbers 7 & 8

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☉ The Death-Rattle of a Church

Liberalism is the death-rattle of a church.
Can you hear it in the Missouri Synod today?

"Bring to naught, O Christ, the schisms of heresy, which seek to subvert Thy Truth,

that, as Thou art acknowledged in heaven and in earth as one and the same Lord, so Thy people, gathered from all nations, may serve Thee in unity of faith. Amen." (Prayer for the Removal of Schism, *Liturgy and Agenda, Missouri Synod*, p. 116.)

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"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

✠ Nurseries of Unbelief

Many theological seminaries today are nurseries of unbelief; and because they are nurseries of unbelief the churches that they serve have become unbelieving churches too. As go the theological seminaries, so goes the church. That is certainly true in the long run. Look out upon the condition of the Church throughout the world today, and you will see that is true.

J. Gresham Machen, *The Christian Faith in the Modern World* (P. 65).

✠ Walther on Colleges and Seminaries

In a synodical address in 1874 Dr. Walther raised the question "From what was it that the decay of our dear Lutheran Church proceeded in our old German fatherland?"

And then he himself answered the question, as follows:

"It wasn't the Lutheran people, it wasn't the Lutheran pulpits, it wasn't the Lutheran children's schools either. No! As the building of our Church had proceeded from its higher schools so also its decay proceeded from them. . . . The higher schools are either the prime workshops of the Holy Spirit toward the building of the Church or they are the foremost workshops of the devil for the tearing down of the same; either wide open gates of paradise, or, if God's Word does not rule them, as Luther says of them, 'great gates of hell.'"

Let us make sure that we really know what is actually going on at our colleges and seminaries. And let us do what we should be doing about it!

✠ Wittenberg and St. Louis

The great University of Wittenberg at which Luther had labored and which under him came to be such a blessing to the Lutheran Church, almost unbelievably, within a few years of the Reformer's death became the foremost center of Pseudo-Lutheranism. One or the other student was expelled because he would not accept the unorthodox teaching of some of his professors, and genuine Lutherans who exposed the duplicity that was going on at Wittenberg and warned against its teaching were in every possible way maligned so that men would not accept their compelling testimony.

The Formula of Concord, by which the truth was at long last again restored to Lu-

theranism some thirty years after Luther's death, came about despite the greatest efforts of theologians at Wittenberg to prevent this, by other men in the field, and without pressure or benefit from ecclesiastical authorities.

Shall we learn from history?

God has taken from us at our St. Louis seminary our Missourian "Luthers," men like Walther and Pieper, who like Elijah of old knew how to ask "How long halt ye between two opinions?" and to call on their Church in their day to choose between the Christ of the Scriptures and the many un-Scriptural Christs (or, what comes to the same, a "Scripture" which is not Christ's) which have nearly always been offered to men in place of the genuine thing. And what is coming out of St. Louis today? Volumes of this *Confessional Lutheran* bear testimony, unimpeachable testimony documented in great detail, that the modern Baal-worship of a Barth, a Bultmann, and other Modernists is being offered us there.

Where shall the restoration of the pure truth of God's Holy Word to our church come from, if it is to come at all, under God?

Shall we learn from history?

● A Word about Officials

We are always happy when we can say something good about our officials, men whom we have trusted enough to ask that they serve us in the great cause for which our congregations stand.

An instance is a district president who frankly reported to all pastors in his district, to his credit be it said, factual information as well as his own convictions concerning the Controversy on the Word of God and the "Scharlemann case" in particular.

"The fact remains," this official said, "that our synod is disturbed, and rightly so." Because Dr. Martin H. Scharlemann of our Concordia Seminary in St. Louis, in his essay *The Bible as Record, Witness and Medium* "made statements which are a departure from the strict position of the Lutheran Church—Missouri Synod on the doctrine of inspiration, the use of the term 'inerrancy of Scripture,' etc., many charges have been brought, publicly and privately, against this seminary professor." "Because Dr. Scharlemann, in his position as a member of the faculty at St. Louis, has spoken openly and publicly in contradiction to our church's public

doctrine, and has thereby brought suspicion on the entire faculty at St. Louis . . . and since thereby Dr. Scharlemann has been a disturbing influence in the Church as such, he owes it to the Church to retract publicly his statements of error."

For such statements we are indeed grateful, — especially when they come from synodical officials.

Unfortunately we must in the controversy that is raging in our church also occasionally say things that one or the other of our officials may not like. We regret this very much. But we dare let no one's mere person, or personal likes and dislikes, stand in our way when it comes to rejecting soul-destroying error.

You have no doubt heard the old story about the Quaker. He was going to fell a decaying tree. When he arrived at the proper place he saw a man standing there. "You are not going to aim that axe at me?" the latter asked as the Quaker prepared to go about his business. "No, indeed," replied the Quaker; "but thou hadst better move. I am about to strike at the place where thou art standing!"

We can't forever refrain from striking at a corrupt doctrinal position in our church because someone may be standing in the way. The Truth, as we know it in Christ from the Scriptures, which are His own Word from beginning to end, is too precious to us for that. We want this Truth not only for ourselves, but also for our children and children's children as well as for all others whom we can reach and who will accept it. And "for the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be reproved, I Tim. 3; II Tim. 3, 16; Titus, 1-9. Faithful shepherds, as Luther says, should do both, namely, feed or nourish the lambs and resist the wolves, so that the sheep may flee from strange voices, John 10, 12, and may separate the precious from the vile, Jer. 15, 10."

This is Christian Stewardship. (I Pet. 4, 10-11.) To act contrary to it would mean to be unfaithful stewards in the most important thing in our lives.

● The Role of Our Laymen

Speaking of what has come to be known as "the Scharlemann case" in the Controversy on the Word of God in the Lutheran

Church—Missouri Synod, President Behnken is quoted as having said, according to the minutes of a meeting of its College of Presidents: "Laymen are interested. They may have gotten information perhaps in a wrong way, but they have gotten it."

We have no idea as to what might be "perhaps a wrong way" in which laymen may have gotten information about the critical situation confronting their church. We do know that it would be wrong to withhold from them the truth about it, and we know that they have gotten precious little such information from officials, and still less from publications of our synod. We have often quoted from the public confession of the Lutheran Church (and we shall continue to do this) the statement which appears on the masthead of our publication, that "these highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must distinguish between pure and false doctrine." With this we agree wholeheartedly, and we have dedicated ourselves to conform our practice to it. We believe in the general priesthood of all believers; not in a cleric-ridden hierarchical church.

Despite the fact that the full truth concerning the critical situation in our church has as yet reached comparatively few laymen, some of them have already rendered admirable service toward the preservation of truth and the casting out of demons of error in our midst. At the recent convention of the Atlantic District, for instance, they stemmed the tide of clerical liberalism in several respects; and they have spoken up nobly also elsewhere.

We receive many excellent letters from laymen; so many that we could not begin to publish them. On the other hand we receive occasional communications from evidently ill-informed pastors. One of these, recently received from a Missouri Synod pastor who says he has read little of what Dr. Martin Scharlemann has written yet vehemently defends his *approach* to Holy Scripture, says: "He tries to approach the problems and questions in a different way which is new and refreshing, not the old indoctrinational way (indoctrination is used only by the Communists and Roman Catholics)." This pastor, by the way at least sees one thing correctly: there would be precious little Christian doctrine left if the "different way" which he commends were to prevail.

Which is not to suggest that there is a great number of pastors within the Missouri Synod, even today, who would consciously go that far in their espousal of Liberalism. Thank God, there are not a few pastors who are standing up for the Truth, while others are at least at this late date trying honestly to inform themselves as to what is really going on in our church.

What we are trying to point up is the fact that the Controversy over the Word of God concerns us all, pastors and laymen alike. And we know that, once given the proper facts, the great mass of our laymen will under God rise to the occasion and insist that there be a thorough housecleaning at our Concordia Seminary in St. Louis, and wherever it may be needed within our synodical organization.

God give us an ever more informed laity!

❷ Complaint about Darkness

It has been charged, so reports the *Lutheran*, news magazine of the United Lutheran Church in America, (July 13), that "there has been a breakdown of communications within the Missouri Synod, with officials keeping pastors and congregations in the dark about what was going on." The report appeared under the heading given above. (Readers will find more on this in another article just following, "Missouri, A Communication Breakdown," from the *Badger Lutheran*, which complains of a "news blackout" in matters of the most critical nature confronting the Missouri Synod.)

At the same time the *Lutheran* under the heading "[Synodical] Conference May Split" reports that "signs of disagreement in the Lutheran Synodical Conference increased as constituent groups [districts of the Missouri Synod and of the Wisconsin Synod, and the Norwegian Synod or Evangelical Lutheran Synod as it is now called] met for their conventions last month. The 300,000-member Wisconsin Synod and the 15,000-member Evangelical Lutheran Synod (formerly the Norwegian Synod) had accused the Missouri Synod of un-scriptural practices and 'unionism.'" The *Lutheran* reports in this connection that Dr. Oscar J. Naumann, President of the Wisconsin Synod, said that the delay in breaking has already led to the resignation of six professors, 44 pastors, and ten parochial school teachers, with 3,100 communicant members. (An article on a new Lutheran

body presently being formed about this nucleus, which includes also former pastors and members of the Missouri Synod and of the ELS will be found in this issue of the *Confessional Lutheran*. See "A New Lutheran Body.") At its recent convention the Southeastern District of the Wisconsin Synod resolved to demand a break with Missouri, and the Evangelical Lutheran Synod (Norwegian) at its meeting in Mankato in June decided to hold a special convention in November (after the Synodical Conference Convention, which meets in August) "to consider a complete break with the Missouri Synod."

By the time this issue of the *Confessional Lutheran* reaches its readers the Synodical Conference Convention (Aug. 2-5, at Milwaukee) will have been held. This was part of the picture as it went into session. This, and the continued multiplying of offense within Missouri contrary to the doctrine which we have learned, which, continued unabated, can but hasten its doom.

● Missouri, A Communication Breakdown

Events of recent weeks have made it amply clear that communication between Missouri's St. Louis headquarters and the field has broken down.

The debate in the correspondence column of the *Lutheran Witness*, in which a local pastor ably stated the case, in itself would indicate that something has gone awry and someone is poorly expressing himself on an issue that was settled more than a century ago, when Missouri wrote her constitution.

[The above is a reference to a report in the *Lutheran Witness* of May 3, 1960, of a conference of Synod's Board for Home Missions urging district secretaries of missions to "adjust to change." A grave problem, it was said, is "getting congregations to understand that they are not a federation of independent entities but arms or fingers of the District and Synod carrying out the Lord's work in their local areas." Some resounding replies to this article were sent to the *Lutheran Witness*. When the Missouri Synod drew up its constitution a most important article was included guaranteeing congregations their right of self-government and declaring Synod but an advisory body.]

Your congregation and mine are not the arms and hands of the Missouri Synod, directed

and controlled by a central head in St. Louis. Our congregations are independent and self-governing, and have entered into a federation with others to reach certain significant goals.

Let it be repeated as often as necessary; it is our congregations that determine policy in the church; it is not 210 N. Broadway in St. Louis which decides it.

The congregation, if we may use this language, is the servant of God; Synod is a mere human arrangement, which can be changed any time it seems wise to do so, and even the President of Missouri, in this sense, is no more than a servant of the servants of God!

It is not that our congregations are hands serving an official hierarchy, their thinking head, but that headquarters at 210 is the hand of the churches. 210 did not bring our congregations into existence; they created 210.

Perhaps unfortunate ideas about this matter is one reason why communication has broken down between our "field office" and the field. Perhaps headquarters has a growing suspicion it does all the decisive thinking for our churches and need not bother to communicate some of the results of that thinking to them.

Perhaps, too, Missouri has expanded so rapidly that headquarters has not felt able to string enough communication lines to the field and has simply given up the job.

At any rate, what ought to be a fruitful two-way communication between 210 and our congregations has been reduced on some issues to a trickle of rumor and counter-rumor and uncertain information.

It came as a shock to many Missourians to read in a metropolitan paper about a week ago that relations with Wisconsin may again have reached some kind of a crisis.

One person wondered out loud why a news blackout on this matter took place in Missouri. In fact, the "field" is completely ignorant of what was said and by whom and on what issues. No Missourian can have any opinion on this vital matter.

Other information of similar vital significance is not reaching the field. One has heard that even a faculty member of one of our important institutions chafes because the field is not and under the present circumstances cannot be informed concerning major developments.

It would pay Missouri to establish a special channel of communication with the field.

It would pay Missouri to spend \$25,000 annually, if need be, to no other purpose than to keep its 5,000 clergy and through them, its congregations informed by means of a regular monthly bulletin or news letter.

Such a bulletin would help maintain unity of thought and purpose; it would help avoid misunderstanding, and it would make Missouri's men less dependent on publications such as "The Confessional Lutheran" for information that ought to be coming rapidly and authentically from Missouri's officials.

An unprinted memorial will give delegates of South Wisconsin an opportunity to express themselves on this matter.

— Rev. Wm. T. Eggers, in his regular feature column, "To Tell the Truth," in the *Badger Lutheran*, June 23, 1960.

[While we agree with the above article in general, we do not agree as to the remedy proposed. The Missouri Synod has more than enough publications now. Let them only be used rightly. Let them bring the information to which our people, clergy and laity, are entitled as kings and priests before God. Synodical officials, as their elected servants, are responsible to them. Whatever their position synodically, we have no hierarchy over and above our congregations — which means pastor and people, who are alike priests before God — and we will have none.]

● The Tragic Result of Appeasement

The Appeasement of Communism in Russia in 1917 and Appeasement of Theological Liberalism within the Missouri Synod Today

As we read *The White Nights* by Boris Sokoloff we could not but become alarmed at the devastating results of appeasement.

The Czarist regime in Russia was overthrown in the March revolution of 1917. The Provisional Government of Social Democrats, first under Lvov, and then under Kerensky, was overthrown by the Bolsheviks in November of that year. In *The White Nights* Boris Sokoloff, an army physician and a member of the Constituent Assembly in pre-Communist Russia, tells how the Provisional Government was, with the assistance of appeasers in high places, overthrown by Lenin's Communists.

Sokoloff was in the midst of this violent and bloody revolution and he tells how he and others attempted to warn Kerensky and

other top officials of the imminent Communist threat. Kerensky himself would have nothing to do with Communism, and yet he adopted a totally unrealistic approach toward it, — as unrealistic as the attitude that is going on within official Missouri over against Modernism today.

In the Fall of 1917 a friend, Nicholas Pyatakoff, sacrificed his life for social democracy when he gave Sokoloff a letter which he found in the possession of his brother Gregory Pyatakoff. The letter was in Lenin's own handwriting and informed Gregory that the armed revolt against Kerensky's government was planned for October 16 and that he was to organize a group of five hundred faithful Communists, and then bring them to Moscow a few days before the planned revolt.

"Here is the letter," Nicholas said, handing it to me.

I gasped in astonishment. "But this letter . . ." I stammered. "It's fantastic. . . . Yet it's authentic. . . . I know Lenin's writing. It's his." And at once I made my decision. "I will leave for Petrograd today and see Kerensky when I arrive."

Some days later I read in the Petrograd newspapers that, in Kiev, Nicholas Pyatakoff, director of a sugar refinery and leader of the Liberal party, was bloodily murdered in the night by a group of unknown armed men who had entered his house on Under the Lindens Street. Pyatakoff's rooms were searched by the intruders and his safe and furniture were ransacked. Robbery was suspected, the newspapers said. But I knew better. I knew that it was Gregory who, finding that the letter from Lenin was missing, decided to take the Law into his own hands. (94-5.)

Sokoloff arrived in Petrograd on the morning of October 7, 1917, and immediately attempted to deliver this startling evidence of the Communist conspiracy to Kerensky and responsible officials.

The Prime Minister's reception room was filled with visitors, all waiting for an appointment with Kerensky. The nice-looking reception clerk shook her head helplessly when I made my request. "There is a waiting list of thirty-two, and some of them have been waiting three days." I insisted that I had a message of prime importance, but in vain. "Sorry," she said. "I cannot help you."

An army general standing nearby, with many military decorations on his chest, consoled me: "It's easier to get into heaven than to obtain an audience with Kerensky."

Suddenly I remembered that a schoolmate of mine, Boris Flekkel, was one of Kerensky's administrative secretaries. The receptionist announced me to him. In no time he came down and brought me to his richly decorated office, apparently a former czarina's reception room.

I showed Lenin's letter to Flekkel. He was not surprised at all. "The situation is very grave, I know, But HE doesn't believe it. He doesn't want to believe it. His party leaders don't believe it.

... They're all perfectly sure that the Bolsheviks will never even attempt to seize power. Naive. Childish. But true."

"But Kerensky is not a stupid man? He's a politician of long standing and experience," I protested.

"It's a sad story," continued Flekkel. "He's a changed person. He shrinks from reality when it's unpleasant. No, there's no sense in your seeing Kerensky. He wouldn't pay any attention to your warning. You might only irritate him. And, anyhow, he's too busy now with pre-Parliament's session. I think he's leaving in a day or two for the front. It's hopeless. . . ." (96-7.)

Sokoloff next met Boris Savinkoff, Deputy Minister of War.

I explained my mission and the trouble I was having in trying to get some action on Lenin's conspiracy.

"It's hopeless, dear friend, utterly hopeless," he consoled me. "I don't understand what has happened to all our revolutionaries. . . . Where is their active spirit of the past? Their courage and prompt action? Where is it? It disappeared the moment they took over the government. Lenin and company should have been arrested long ago. . . . I insisted. . . . I begged Kerensky. . . . No response. . . . I wash my hands of the whole business. . . . Everywhere the most appalling appeasement."

"Not everywhere. . . ." I protested.

"Everywhere in our party. . . ."

And he left as abruptly as he had come. (98-9.)

Sokoloff then brought the Lenin letter to the attention of Colonel Polkovnikov, military governor of the Petrograd District. On the day of the fall of the Kerensky government this Colonel was dismissed for inefficiency and appeasing behavior toward the Communists. Then it was too late.

Colonel Polkovnikov, a youngish-looking man in his late thirties, received me amicably. I showed him Lenin's letter. He was not impressed. "Perhaps," he said, "it's a forgery." I patiently explained to him the circumstances under which I had got hold of the letter. His thoughts wavered for a few minutes. At last he made up his mind what to do.

"Leave this letter with me and I shall bring it to the attention of Kerensky."

I flatly refused.

"This document is of prime importance and I don't want it to be lost in your files, Colonel."

"It is safe with me. . . . But, anyhow, our policy is that of a true democracy. We fight our enemies by democratic means and not by police measures."

"Do you mean," I inquired, "that you fight a conspiracy against the government with conciliatory gestures and discussion?"

"Yes," he admitted, "we cannot arrest Lenin and his followers. . . ."

"Why not?"

"My good fellow, they are our brothers in the democratic revolution."

"Are they?" I almost shouted. "If they overthrow the present government by armed force, what will you do? Talk with them? Try to convince them that they act undemocratically?"

"They will never do such a foolish thing. . . . This is all imagination on the part of the scared bourgeoisie." (103.)

Sokoloff next visited an old friend and professor and asked him whether there was still anything that could be done to stop Lenin.

"Nothing," stated Islomin (fictitious name to protect relatives still behind the Iron Curtain), almost gloomily. "Nothing. Unless the Kerensky group becomes realistic overnight and, while retaining its democratic ideology, starts fighting like a mad dog against the Bolsheviks, using all possible means. But this is an impossibility. It would be a historical paradox." (114.)

According to Islomin, Democracy argued that,

"The Bolsheviks are bad, misled boys. Let's try to persuade them to reform, and to become good boys. Are they not our brothers in humanity? And while democracy tries to persuade and appease the Bolsheviks, they are engaged feverishly in armed conspiracy to overthrow our government." (146.)

Two days before the Fall of the Winter Palace Vice Prime Minister Konovalov suggested that the members of the military-revolutionary committee be arrested immediately. Kerensky, however, advised that the government hesitate just a "little longer" and instructed the attorney general to prepare the case against the Communists for legal action. On October 24, shortly after the Petrograd soviet of workers and soldiers called for open revolt against the government and all servicemen and the populace were requested to obey only the orders of Trotsky's military revolutionary committee, Kerensky made his final speech before the Supreme Council.

"In spite of all our discussion with the representatives of the military-revolutionary committee," he declared, "we have not received a definite answer from them that they have canceled their orders of disobedience to the government. Thus, they are criminals."

Sitting in the gallery of Mariinsky Palace, I was stupefied by his declaration. His mind, the mind of a legal man, was concerned primarily with the legality of the situation. He was pleased to be able to announce that the lawless and criminal activity of the Communists was proved beyond any doubt. No wonder that the response of the audience to his speech was ironic. "Naive. . . ." "How absurd!" were the replies from the members of the conference.

"I have ordered that legal steps be taken and that arrests be made accordingly," Kerensky said. And, with emotion, he continued: "Our government can be accused of weakness and enormous patience, but no one has the right to say that our government, during the whole time I was its head, ever resorted to any active measures unless there was a threat to the very existence of our Republic. . . . And I

address those members of the Supreme Council who accuse our government of inactivity and ineptness."

Cries came from the seats: "Complete slackness. . . ." "Inaction." " . . . I remind them," Kerensky persisted, "that our democratic regime of freedom, must be completely redeemed from any possible reproaches for repressive and cruel measures."

While Kerensky was delivering his speech, his secretary, Flekkel, hurried into the hall and gave him a printed leaflet. Kerensky stopped. He glanced through the paper. In a slightly shaking voice he read it aloud: "The Petrograd Soviet of Workers and Soldiers is in great danger. I order your regiment to prepare for action and to await further instruction. Any delay or refusal to obey will be considered as a betrayal of the revolution." It was signed by Podvoisky, vice chairman of the Communists' military-revolutionary committee, and had been sent out to all regiments in the Petrograd district.

Instead of calling for immediate action against the Communists, Kerensky continued his speech for another twenty minutes. He appealed to the common sense of the aggressors, he justified his own conduct, he promised to give the Russian people everything that the Communists were claiming to be able to give. The speech was pathetic in its unreality. And yet, there was great sincerity in it, unquestionable belief in democratic principles. There was no doubt that, in spite of his instability and indecisiveness, Kerensky was always an enemy of the Communists and their totalitarian ideology. He never was, himself, an appeaser.

Kerensky ended his speech with a call to all political parties which believed in democracy and were opposed to dictatorship to give full support to the government, menaced by the Communists. This, they did not do. Instead, the left-wingers of the democratic parties decided to have a "peace talk" with the Communist leaders. This was only too agreeable to Lenin and his followers, for it gave them additional time to organize their military forces.

The "peace talk" continued from the evening of October 24, through the night, and up to noon of the next day, October 25. The leftwingers were hopeful, as they always have continued to be in Europe and elsewhere. They believed, as still some men believe, that cooperation with the Communists is possible and that the best way to deal with them is to appease them. The "peace talk" ended without result, as all appeasement talks with the Communists have ended since their victory in Petrograd. (169-171.)

Shortly after these "peace talks" the Winter Palace fell. Kerensky was forced to flee and the Communists soon took over. Most of our readers know the ruthless and bloody nature of this Communist rebellion. Sokoloff then returned to his post as a physician in the Army, where there were still troops loyal to Kerensky's democratic government.

I found the hospital personnel playing bridge in the living room. They welcomed me, and after shaking hands with each of them, I told them to go on with their game.

"What news from the capital?" asked Lochvitzky. "Heart," he announced, without waiting for my answer.

"The government was overthrown."

"A terrible thing to happen," remarked the chief surgeon. "Three spades."

"Four hearts," replied Lochvitzky. "Where's Kerensky?"

"Slam in spades," the head nurse declared.

I left the room and went outside. It was a cold calm night, and the first snow had covered the earth. I took my usual path along the banks of the Malta and entered the old church. I sat on a bench. Through the hole in the church roof, which had been destroyed by a German bomb, the stars were glimmering from their distant immobility. The quiet of the night, undisturbed by any sound, brought me to a state of detached solitude. I was far away from mankind, its worries and despairs, its search for happiness, its victories and defeats. I tried to recollect my thoughts and systematize the experiences of the last three weeks. There were the Communists, aggressive, brutal, without scruples, in a mad pursuit after power. There was democracy, soft, good-hearted, seeking peace, dreaming about freedom, unable to resist the force of the aggressor. And there was the multitude of men and women, engrossed in daily activity, full of complacency, indifferent to everything except their own small world of happiness and contentment, misery and suffering.

Are we confronted by a similar picture within the Missouri Synod today? Is the official attitude over against Modernism in our synod more realistic than Kerensky's was toward Communism? Just how much more than mere "peace talks" has there been for instance with Dr. Martin H. Scharlemann and his cohorts while liberals within Missouri continue to engage actively in a conspiracy to rid our church of the Brief Statement of its Doctrinal Position and of the Scriptural and historically Lutheran *Confessional Principle* which it represents and on which the Confessions of the Lutheran Church and the Creeds of Christendom themselves rest? Overwhelming evidence has been supplied; warning has been given that liberals are determined to change the historic theological position of the Missouri Synod. For two decades and more pastors and congregations have pleaded for decisive evangelical action against liberalism, and always there have been administrative diversions, procedural evasions, and technical blocks. The accumulative evidence is simply overwhelming. Must we fear that there will be no decisive action until it is too late?

The Modernist attack on historic Christianity within the Missouri Synod is far more devastating than the Bolshevik revolution. The eternal destiny of souls is at stake. And still, on every hand, we have appeasement —

little or nothing but appeasement. Those who are still willing openly to defend the historic Christian faith at any and all cost are attacked and maligned; Modernists are treated as true brothers. If the Missouri Synod is to retain its historic position (which is nothing more nor less than orthodox Christianity itself) then it desperately needs officials who are not appeasers.

Sometimes we must wonder also just how concerned IS the majority of the Missouri Synod pastors. Are we willing to take the time to find out just what is really going on in the Missouri Synod today? Are we willing to stand up and fight in order to preserve the purity of God's Word in our midst? Or are we as unconcerned as some Russian intellectuals who could play cards while the atheistic, murderous Communists took over in 1917?

And what of our poor, so largely uninformed, laymen? Would Luther have reason to exclaim in view of what he might see within the Missouri Synod in this respect today: "O ye bishops! How will ye ever render account to Christ for having so shamefully neglected the people. . . .?"

May God in His infinite mercy yet grant that our laity be generally informed as to what is going on in the Missouri Synod today, that our pastors everywhere be aroused to protest against the existing situation, and that officials still adopt a realistic approach against the inroads which Modernism has already made within our dear Church!

② South Wisconsin District Scores Official Laxness

According to the *Badger Lutheran* (July 7, 1960), the South Wisconsin District of the Missouri Synod at its convention in Milwaukee on June 20-23 scored synodical officials because "the constituency of the Lutheran Church—Missouri Synod apparently at this time has no official written report [emphasis there] concerning the progress being made by responsible people who have been charged with dealing with" "(1) possible doctrinal disunity within our own circles, and also (2) increasing tensions in the relationship between our Church and the Wisconsin Synod, and thus within the Synodical Conference."

The preface of a resolution adopted emphasizes that persistent reports are causing unrest concerning these things. It moreover

states that "we Christians have no more significant task in any age than to stand for and, under the blessing of God, to preserve our heritage of divine truth."

According to the *Badger Lutheran*, the resolution carries the implication that the South Wisconsin District "express its deep concern over these matters and that it respectfully petition the Presidium" of the Missouri Synod "to communicate to the clergy of Synod without delay all pertinent information concerning this discussion and that it petition the Presidium to arrange for a discussion of these issues involved in the various pastoral conferences of Synod, and that it petition the Presidium to do [all? there seems to be a typographical omission here] within its power, personally and through its representatives, to restore the doctrinal unity of the Synodical Conference, as well as to preserve the Conference as an organization."

Without wanting to find fault with the "implication" of the above referred to resolution, we suggest that its intention no doubt is to communicate the suggested information to the clergy so that they in turn can pass it on to and discuss it with the laity of their congregations, who are their equals as kings and priests before God, and who as well as pastors "must for their salvation distinguish between pure and false doctrine." (*Formula of Concord*.)

③ What Happened at the Texas District Convention

Since we are in this issue of the *Confessional Lutheran* reporting action of various district conventions of the Missouri Synod with reference to such issues as Dr. Martin Scharlemann's attacks on Holy Scripture and the Controversy concerning the Bible in general, we again call attention to the resolution of the Texas District in this matter. (*Confessional Lutheran*, June issue, pp. 61-63.)

From the report of the *Lutheran Witness Supplement* for Texas (May 17) in this matter one would hardly guess what did really happen at the convention of the Texas District. Under the heading "Delegates Voice Opinion on Warning against False Doctrine," no more than the following was reported: "In an interesting discussion during Thursday's convention sessions it was finally decided that a District convention has the right to express itself against false teachers in Synod. It encouraged proper synodical officials to take

action, according to existing procedures, against any seminary or college faculty member who teaches or publicly professes a doctrine contrary to the Holy Scriptures and the Lutheran Confessions."

Such reports are one of the reasons for the existence of a publication like the *Confessional Lutheran*.

For the sake of a considerable number of new readers who may not have a copy of the June issue of our publication we shall here repeat the actual resolution of the Texas District. It is headed "Re Dr. Scharlemann's Essay," and reads as follows:

WHEREAS, It is evident that Dr. Scharlemann's essay, "The Bible as Record, Witness, and Medium," does not present the historic position of the Lutheran Church—Missouri Synod on the doctrine of inspiration, specifically the term "inerrancy" of the Scriptures, that is, that they "contain no error or contradictions," and

WHEREAS, Documentary evidence is good evidence provided it is relevant and competent, and is admissible in any court of law or equity, much more so before the tribunal of the Church, where doctrines of the Scripture are at issue; therefore be it

Resolved, That our district, through its officials, repudiate publicly Dr. Scharlemann's attack upon the inerrancy of Holy Scripture; and be it further

Resolved, That we urge the praesidium of Synod and/or Board of Control of Concordia Seminary, St. Louis, immediately to suspend Dr. Scharlemann from the position of professor at our seminary, pending a thorough investigation by the proper authorities; and be it further

Resolved, That our district urge the praesidium of Synod to continue instructing all the boards of control of our colleges and seminaries thoroughly to screen all faculties to determine whether or not the Scriptures and our Lutheran Confessions are being defended and upheld; and be it further

Resolved, That our District President personally and through his assistants, the Vice-Presidents and Circuit Counselors, exercise the utmost vigilance with respect to doctrine and practice in our district and where prima facie evidence of error or irregularities is discovered to take immediate action.

As we said in our June issue, we thank God and the Texas District for this resolution, and we pray that our whole Synod may eventually take the requested action in this and related matters, — unless responsible officials can still be prevailed upon to do so before the next Synodical Convention, which is to be held in Cleveland, Ohio, in 1962.

● Northern Illinois District Forwards Appeals to Suspend Dr. Scharlemann and Not to Delay

The Northern Illinois District of the Missouri Synod at its convention on June 27-30 in River Forest resolved to forward to Synod's Presidium and to the authorities of Concordia Seminary (in St. Louis) for appropriate action memorials asking for suspension of Dr. Martin H. Scharlemann from his teaching position at our seminary because of his opposition to our Synod in attacking Holy Scripture over a period of two years, and not to delay action in so vital a matter.

The district had before it memorials from St. James' congregation and from St. Andrew's congregation, both in Chicago.

The memorial from St. James congregation appealed to the district "to take the necessary steps:

"1) That Dr. Scharlemann be suspended from his teaching position at our seminary until such time that he retracts his essay, 'The Bible as Witness, Record, and Medium,' and recants his position and confesses his full agreement with us on the inerrancy of the Holy Scriptures; and

"2) That no further propaganda be made for the position held by him; and

"3) That our synodical officials publicly proclaim the historic position of our Synod on the inerrancy of the Holy Scriptures, and permit no testimony contrary thereto at any of our seminaries, or colleges, or in the congregations of Synod."

St. James congregation in its memorial advised the district that it was "constrained to make this appeal because the position advanced by Dr. Scharlemann has caused voices to be raised demanding that we withhold financial support which would help keep men in office teaching the future ministers and teachers of our churches while they do not share Synod's doctrinal position." (Financial support is already reported to be withheld by congregations in Illinois and elsewhere.)

The memorial of St. Andrew's congregation appealed to the district "to urge the Synodical officials and the Board of Control of Concordia Seminary, St. Louis, not to delay action in so vitally an important matter, even if it means suspending or dismissing said professor from his teaching position at our seminary"; "to continue instructing all the

boards of control of our colleges and seminaries thoroughly to screen all faculties, to determine whether or not the Scriptures and our Lutheran Confessions are being defended and upheld"; and that officials in the Northern Illinois District "exercise the utmost vigilance with respect to doctrine and practice" within the district, and "where prima facie evidence of error or irregularities is discovered to take immediate action."

Declaring its conviction that the Holy Scriptures are the inerrant, infallible Word of God, the convention in view of the fact that "a special committee appointed by the President of the Northern Illinois District has already called these concerns to the attention of the President of Synod and of the President of Concordia Seminary, St. Louis," and that they have been assured that certain officials are "dealing" with the matters referred to in the memorials, resolved: "That the Northern Illinois District, in convention assembled, forward these memorials to Synod's Presidium and to the authorities of Concordia Seminary, St. Louis, for prayerful attention and appropriate action."

Already on Dec. 15, 1959, Dr. A. H. Werfelmann, President of the Northern Illinois District, had written a member of the *Confessional Lutheran* staff: "In reply to your recent letter may I inform you that the Presidium of our District is in the process of formulating a report and our personal reaction to Dr. Scharlemann's essay [The Bible as Record, Witness, and Medium, presented in part to the Northern Illinois District Pastoral Conference on April 7 and 8, 1959], which will be mailed to Dr. Scharlemann, Dr. Fuerbringer, and Dr. Behnken. I can assure you that we cannot but reject his position, especially on the inerrancy of the Bible."

To the best of our knowledge, the exact wording of the report and reaction of the Presidium of the Northern Illinois District to Dr. Scharlemann's essay referred to above has never been disclosed.

❁ Neutralism in the Central District?

Lacking any official report at the time of this writing, we nevertheless wish to comment briefly on the convention of the Central District, held in Ft. Wayne, (June 13-17), on the basis of communications from correspondents.

A memorial concerning the teachings of Dr. Martin H. Scharlemann was submitted

during the convention and acted on during its closing hours. The floor committee is reported to have recommended adoption with minor changes. While the recommendation of the committee was lost, a resolution praising the St. Louis Faculty and deploring "attacks" on its members is reported to have been immediately defeated.

In the sectional meeting for pastors, our correspondents report, "many spoke up against the teaching of Dr. Scharlemann despite attempts to quash discussion."

We do not wish to detract in the least from those who raised their voices against false teaching at the convention of the Central District; nor do we wish to minimize propaganda behind efforts to whitewash and even eulogize the St. Louis faculty. We are thinking of the net result of the convention as a whole for the moment. That is the reason for the question-mark behind our heading, "Neutralism in the Central District?"

Neutralism in matters of the Christian faith is bad, very bad. (Cp. e.g. Matt. 12, 30 and Apoc. 3, 16.) But a war is never over until the last battle has been fought. And there is polemics, war within the Missouri Synod, terrible war. It is nothing less than war or polemics over the Word of God, with which so far as our synod is concerned Christ Himself will be either retained or lost.

We trust that the Central District will as a district yet rise to the occasion so that it cannot be charged with remaining neutral in a life-and-death-struggle over so important an issue as *the Word of God*.

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❁ Is the Western District Surrendering its God-Given Rights?

Among the precious rights which God has given to all Christians is the right to judge doctrine. The Apostle Paul writes to the Christians in Corinth (First Epistle 10, 15): "I speak as to wise men; judge ye what I say." And Luther has well said (St. Louis Edition XIX:341): "It is the right of any and

all Christians to discern and to judge doctrine, and this indeed so truly, that he is accursed who encroaches on this right by a hair. For Christ Himself has ordained this right in insurmountable and numerous passages, e.g. Mt. 7, 15: 'Beware of false prophets, which come to you in sheep's clothing.' He certainly addresses this word against the teachers to the people, and commands them that they should avoid their false teachings. How can they, however, avoid them without discerning them? And how discern them where they do not have the right to judge? But now He gives them (the people) not only the right, but also the order to judge?"

Whoever would deprive Christians of the right to judge doctrine is not proclaiming the Christ of the Scriptures, however much he may protest to the contrary.

The Western District of the Missouri Synod, within which its St. Louis Concordia Seminary is located, at its convention in that city on June 13-17 had before it a memorial concerning the false doctrine of Prof. Martin H. Scharlemann regarding Holy Scripture and the doctrine of God which have now for a long time threatened to corrupt and disrupt the Scriptural fellowship of the Missouri Synod. The official daily report of the convention, *Today's Business*, reported that it was not in the province of the convention at that time publicly to repudiate the false doctrine contained in Dr. Martin Scharlemann's article "God is One" (*Lutheran Quarterly*, Aug., 1959, and in his essay "Revelation and Inspiration" delivered before the Pastoral Conference of the district Oct. 20-22, 1959, and with gratitude to Dr. Scharlemann made available to pastors by the district office "as a guide" in their private studies and at circuit pastoral conferences.

The entire report reads as follows:

COMMITTEE ON CONSTITUTIONAL MATTERS, NO. 6

OVERTURE FROM TWO MEMBERS OF TRINITY LUTHERAN CHURCH, NEW HAVEN, MISSOURI

(Signed by August Korff (Elder) and Harry Menke (Chairman of congregation)

The overture asks the following of The Western District:

"THEREFORE, BE IT RESOLVED, That The Western District repudiate publicly the false doctrine contained in Dr. Martin Scharlemann's article GOD IS ONE and his essay REVELATION AND INSPIRATION, and

"BE IT FURTHER RESOLVED, That The Western District urge the Praesidium of The Lutheran Church—Missouri Synod and the Board of Control of Concordia Seminary, St. Louis, to suspend Dr. Scharlemann from the position of professor at Concordia Seminary until he acknowledges and retracts the false doctrine contained in this article and essay; and

"BE IT FURTHER RESOLVED, That The Western District urge the Praesidium and the Board of Control to accept no new faculty statement of Holy Scripture as a settlement of the issue unless a public retraction of the false doctrine contained in the article and the essay has been made."

Your committee has studied this overture. Your committee is also informed that this matter is presently being handled by those authorities in our Church charged with this responsibility according to the Synodical Handbook (Paragraphs 2:27 and 6:83).

In view of this fact, your committee is of the opinion that this resolution is neither within the province of our committee (Committee No. 4 — Constitutional Matters) nor of this convention at this time.

Officials of the Missouri Synod, by virtue of the office entrusted to them, indeed have a *duty* over and above that of the average member of Synod to supervise doctrine in their respective jurisdiction; but that this should *at any time* deprive *members of Synod* of the *right* to judge doctrine which has come to their attention is an error of the very worst sort. It would mean to deprive them of a basic right which Christ Himself has bestowed upon them. Let no one set himself up in opposition to Christ, our one and only Lord! (Cp. the article in this issue on the resolution of the Texas District.)

The report of the Committee on Constitutional Matters of the Western District does read: "Your committee is of the opinion that this resolution is neither within the province of our committee (Committee No. 4, Constitutional Matters) nor of this convention at this time."

That is why we are asking, Is the Western District surrendering its God-given *rights*?

At the same time the Western District underscored the *duty* of officials of the Missouri Synod. Why have we not yet, even at this long last, had a distinct official, public repudiation of the horrible and blasphemous doctrine of Dr. Scharlemann and becoming action concerning all of the destructive ramifications it involves? And why didn't the Western District ask for this?

❁ "Scurrilous Attacks"

Worst among all of the resolutions of district conventions concerning public teaching of members of our St. Louis seminary faculty which have come to our attention thus far is that of the Southeastern District, at Conover, N.C., May 9-13. President Behnken was present on the occasion and is reported to have said in his opening sermon, based on II Tim. 4, 1-5: "The time will come when men will not endure sound doctrine." This sad situation is again occurring in our times. In the Protestant world many have lost God's truth and follow the ideas of men. The atmosphere is filled with ecumenical intoxication." He challenged members of the district to "preach the Word." (His theme was "Our Day and Its Challenge.") "God is watching us," he said. "Are we faithful to the charge committed to us?"

Ironically, the convention resolution as published in the *Southeastern District News* (*Lutheran Witness Supplement*), June 14, reads:

We Continue to Trust Our Seminaries' Faculties

WHEREAS, The members of the faculties of our synodical institutions assume their office on the basis of a vow to uphold the teachings of the Holy Scriptures and the Lutheran Confessions, (*Book of Concord*, 1580); and

WHEREAS, The members of the faculty of Concordia Seminary, St. Louis, in their theological discussions have in good faith indicated their continued compliance with their confessional vow; and

WHEREAS, Members of the faculty of Concordia Seminary have in the past been and in the present are accused of error in such a way as to impugn their motives in theological discussion and their integrity in maintaining their confessional vow; be it therefore

Resolved, That this convention express its confidence in the good faith and integrity of the faculty of Concordia Seminary as they profess continued adherence to the Holy Scripture and the Lutheran Confessions; and be it further

Resolved, That we deplore all insinuations and accusations made against the members of the faculty which assume they do not seriously subscribe to the teachings of Holy Scripture and the Lutheran Confessions to which they are sworn; and be it further

Resolved, That the constituted authorities of Synod be strongly urged to continue their efforts to put an end to these scurrilous attacks and that, failing, they discipline the offending brethren

according to the prescribed rules of the church and the Word of God.

(The above resolution, passed by the convention of the Southeastern District, was also sent to the faculty of Concordia Seminary, St. Louis.)

A few comments on the above resolution will be in place.

Revelation

The Lutheran Church in its historic Confessions declares over and over again that the Sacred Scriptures are *the revealed Word of God*. And the Missouri Synod likewise teaches that "They are the Word of God because the holy men of God who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration, II Tim. 3, 16; II Pet. 1, 21."

Dr. Scharlemann on the other hand has written a whole essay (*The Bible as Record, Witness, and Medium*) for the express purpose of setting forth his answer to "the haunting question," *In what sense is the Bible "the Word of God?"* and to teach most emphatically that "*the Scriptures themselves are not a revelation.*"

And the Southeastern District speaks of "scurrilous attacks."

Inspiration

The Lutheran Confessions undeniably identify the very words of Scripture as the words of the Holy Ghost. In Art. IV of the *Apology of the Augsburg Confession* (*Trigl.*, p. 152; our emphasis) our Church, directing itself against its adversaries, solemnly declares: "What are the poor people thinking of? Do they think that *Scripture* repeats one and the same thing so often with *clear words*? Do they think that *the Holy Ghost* does not compose *His words* with certainty and thoughtfulness, or that *He* does not know what *He is saying*?" This is what the Lutheran Church—Missouri Synod also confesses in the *Brief Statement of its Doctrinal Position* (Par. 1 and 3).

Dr. Scharlemann, while always insisting that he has never denied the "verbal inspiration" of Holy Scripture, has at the same time insisted most emphatically on allowing the use of that term only in a sense wholly foreign to the Scriptures, to the Lutheran Confessions, and to the confession of the Missouri Synod. In this essay on *Revelation and Inspiration* before the Pastoral Conference of the Western District, Oct. 20-22, 1959, for instance, he denounces in no uncertain terms (p. 16; our emphasis) what the Scriptures themselves,

the Lutheran Church in its Confessions, and the Missouri Synod in its Brief Statement testify to as verbal inspiration (a special form of revelation) as "*a false view of inspiration — one that got into the Church from ancient paganism and has been perpetuated by the Reformed-Fundamentalist tradition.*" He says (and we are proceeding without any omission; the emphases are still ours): "Now, in a way, I suppose, it would be much more interesting to have a book unmarred by human limitations, a book so unique in its formal aspect that it was obviously different from every other book. But *it just doesn't happen to be that way.* It is the material in the Scriptures that makes them unique. *That's* what makes the Bible inspired: it says what can only be said 'in the Spirit.' It testifies to the Christ. Every last syllable of it does. *That* is verbal inspiration; and *that* is what makes it the Word of God. Being the Word of God, the Bible does not need any extra props to support it by way of theories of inspiration and inerrancy. [As though Dr. Scharlemann isn't urging his own mistaken theory right here!] It is quite able to take care of itself, if we will just let it speak. I want to add here two formulations. One is Lutheran; the other Reformed. *One follows from the formal, the other from the material principle.* It has been said, 'The Scriptures are the Word of God, and *as such* they are inspired.' That is Lutheran. The other formulation has it, 'The Bible is inspired; therefore it is the Word of God.' That is Reformed Fundamentalism. Between these two statements there is a great gulf fixed. Unhappily the Brief Statement is usually interpreted in the light of the second and formal principle. *That is why the whole question of the Scriptures, particularly its inerrancy, needs a great deal of airing before we commit ourselves to a final formulation.*"

Now, again, who is attacking what?

And we do not interpret the Brief Statement at all; *we accept it as it reads.*

By a crude fallacy of opposition, so common in the deceptive arsenal of Liberalism and Modernism, Dr. Scharlemann misrepresents the position of Scripture itself, the Lutheran confessions, and the doctrinal position of the Missouri Synod as presented in its Brief Statement, all of which teach *both the formal principle* (which Dr. Scharlemann has been vehemently attacking) *and the material principle of Holy Scripture.* The material principle is confessed in the Brief Statement when it says that the Holy Scriptures, which differ from all other books in the world in that

they are the Word of God because the holy men who wrote them wrote only that which the Holy Ghost communicated to them by inspiration . . . verbal inspiration, "are given by God to the Christian Church for the foundation of faith, Eph. 2, 20." (Par. 2.)

Yet, the Southeastern District speaks of "scurrilous attacks."

Meanwhile, moreover, the St. Louis faculty has been reported to have been accommodating itself to a statement by Dr. Scharlemann regarding Scripture which would make it unnecessary for the latter to retract his attacks on the Holy Bible. (Such a statement has been presented orally by a faculty representative at various conventions over a period of months without being made available in print.)

Inerrancy

The Lutheran Church in its Confessions (Large Catechism, under Infant Baptism, *Trigl. Edit.*, p. 747, Par. 57) solemnly declares: "*The Word of God cannot err.*" (Latin: "Verbum Dei nec potest errare nec fallere.")

This is what the Missouri Synod likewise confesses, over against un-Lutheran "Lutherans" of our day, in its Brief Statement of its Doctrinal Position, Par. 1 and 3.

But what has Dr. Scharlemann been saying? His essay on The Bible as Record, Witness, and Medium plainly reads (p. 13): "*The time has come to insist that the word 'inerrancy' is inappropriately used of the Scriptures.*" And in presenting his various essays he has urged many examples of what he regards as mistakes in the Holy Scriptures, due to alleged human limitations of its writers.

Once more, who has been attacking what?

And yet the Southeastern District speaks of "scurrilous attacks" and has adopted the following resolution: "*Resolved, That the constituted authorities of Synod be strongly urged to continue their efforts to put an end to these scurrilous attacks and that, failing, they discipline the offending brethren according to the prescribed rules of the church and the Word of God.*"

The reader will not fail to note that in its resolution the Southeastern District attempts no proof whatever for its defamation of John Doe brethren whom it charges with making "scurrilous attacks" on members of our St. Louis seminary. Should such baseless attacks be allowed in our church, — in

any church? Should not officials of our synod deal with the Southeastern District regarding this matter? And if it is true, as the Southeastern District suggests, that synodical officials have been putting forth efforts to put an end to what that district labels "scurrilous attacks," is it not an evangelical imperative that they cease such efforts at once and really apply *the Word of God* — the revealed, verbally inspired, inerrant Word of God as to form and content — to the critical situation confronting our church?

❁ Revolt in the English and Atlantic Districts

In an article in the December 1959 issue of the *Confessional Lutheran* we stated with regard to the doctrinal polemics being waged within the Missouri Synod — and "polemics" means war: "There have now been more than two decades of cold war within the Missouri Synod over its confessional position. With the attack on Scripture, formally launched in Dr. [Martin H.] Scharlemann's essay, the war has become hot. The battle-line is here clearly drawn. But this battle over the Bible represents only a single phase of the total conflict within our confessional fellowship. And in spearheading a larger Modernistic movement within our church, Dr. Scharlemann by no means stands alone. The master-strategy of Liberalism in this conflict is to try to get Missouri to disarm itself of that nuclear defense weapon, the Brief Statement of its Doctrinal Position, and indeed of any and every confession, while its own infiltration and aggression within our confessional sphere go on unabated." (P. 129-130.)

"The Ghetto Revolts"

At its convention, which was held in Milwaukee June 14-17, the English District of the Missouri Synod by a vote of 130-75 resolved to "memorialize the 1962 convention of Synod to declare Resolution 9, Committee 3, of the 1959 Convention unconstitutional." This resolution states that Synod's pastors, teachers, and professors are held to teach and act in harmony with such statements as the Brief Statement of its Doctrinal Position (statements "of a confessional nature adopted by Synod as a true exposition of the Holy Scriptures") and are not to teach contrary to them.

Far from being "unconstitutional," as the English District resolution falsely charges, the formulation of corporate doctrinal con-

fessions like the Brief Statement is based on the Scriptural principle which is professed by the Lutheran Church in its public Confessions and on which those Confessions themselves are based, to which the *Missouri Synod confesses itself in its Constitution*: "We should have a unanimously accepted, definite, common form of doctrine, which all of our evangelical churches together and in common confess, from and according to which, because it has been derived from God's Word, all other writings should be judged and adjusted as to how far they are to be approved and accepted." (Formula of Concord, Trigl. Edit., p. 855; cp. also the Preface to the Book of Concord, p. 21, where the Lutheran Church, declaring itself on this same matter, speaks of "troublesome and contentious men, who do not suffer themselves to be bound by any formula of the pure doctrine.") Does the English District as a district today really agree with what the Lutheran Church professes in its Confessions? Or does it merely say it agrees, without hearing what the Lutheran Church actually does there confess? The answer to this question should be clear from its recent resolution. If it were not for the Scriptural principle, the identical principle on which the formulation of the Brief Statement of the Doctrinal Position of the Lutheran Church—Missouri Synod rests (cp. e.g. I Cor. 1, 10, in the clear light of its whole context), we could neither rightly adopt the Confessions of the Lutheran Church themselves, — nor the great Creeds of general Christendom.

Among the voices raised against the abortive English District resolution was that of Pastor Luther Schuessler of Our Redeemer Church in Chicago. He rightly stated that in these days "it is necessary to declare ourselves as to our church's doctrine"; that there is too much freedom to divert beliefs. He said: "We are fighting neutralism." That is truly Lutheran. Nothing but "academic opinions and suspensions of judgments" is the way the Lutheran Church has defined such neutralism, which it clearly condemns. (Trigl., p. 23.)

Rev. B. L. Frey, pastor of Messiah Church in Fairview Park, Ohio, and chairman of the district's petitions and resolutions committee said that if doctrine was being mistaught (but he did not believe that this was the case) "then the Missouri Synod is lax in its discipline."

Summarizing the convention of the English District, the *Badger Lutheran* has said "that in keeping with its historical pattern,

the English District at its convention, took a stand "unique unto itself." It has been said in some quarters, that publication goes on to say, that "the English District has developed nationality characteristics similar to the Jewish people. If one accepts that viewpoint, then the action of the convention . . . in regard to the Missouri Synod's convention last year perhaps might be interpreted as 'the ghetto revolts.'"

The Atlantic District

A similar resolution was before the convention of the Atlantic District on June 27—July 1. It had originated in memorials of the Queens-Long Island Pastoral Conference, and of several other conferences in the district. The Queens-Long Island Conference had resolved that the San Francisco resolution concerning the Brief Statement "be declared null and void among us." The New York Pastoral Conference had resolved to "declare it impossible for us to be bound by Resolution 9" of the San Francisco Convention of the Missouri Synod (1959) regarding the Brief Statement. So also the New Jersey Pastoral Conference. The New England Pastoral Conference asked that the Atlantic District request Synod in 1962 to reconsider the 1959 resolution. Conservative voices among pastors and especially also among laymen finally prevailed on the district to do little more than to inform Synod that some are questioning the constitutionality of the San Francisco resolution and to look into this matter.

The matter of the constitutionality of the San Francisco resolution on the Brief Statement, by the way, was settled already in San Francisco in 1959. On June 20 (1959) Dr. Martin H. Scharlemann, who has been attacking the doctrine of Holy Scripture for a number of years, questioned the constitutionality of the San Francisco resolution. Prof. Moeller, a member of the convention committee on doctrinal matters, in reply quoted a speech of Dr. Arn. Grumm of 1940 in support of the constitutionality of the resolution. (Dr. Grumm was chairman of the Constitutional Committee of Synod and before his death its First Vice-President.) On June 22 another member of the convention committee, Prof. Zimmermann, again declared the action being taken by the convention constitutional.

Protestations such as were voiced by liberal pastors at the English and Atlantic District conventions are at best a terrible self-deception. They can lead only to total chaos.

☛ Our German Free Church Brethren on Conditions in Missouri

In an article headed "Correcting in Time" (*Corrigere in tempore*) in the May, 1960 issue of the quarterly publication for Church and theology published by our Free Church brethren in Germany, *Lutherischer Rundblick*, Cornelius Frhr. von Heyl has written:

"Man does not live by bread alone, but also by the word. It is unhappily true, however, that man does not die by poison alone, but also by the false word — by the fallacy or lie made glamorous in a glittering phrase. Thus E. M. Root has written in the periodical *Human Events* (XIV, 30), and thus we find it cited in the *Confessional Lutheran* (XX, 6, p. 71). The same Lutheran periodical in North America at the same time very rightly once again is hammering home to its readers by emphasized print the following sentences from the Augsburg Confession, Art. XXIV, which may not always be within reach of many and which fit into this connection: *Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension.*"

At the same time a series of observations on the present state of American Lutheranism of the Synodical Conference and the Lutheran Church—Missouri Synod is being issued in print by Dr. Wm. Oesch, professor of systematic theology at the Lutheran Theological Seminary in Oberursel in Germany, in a special publication under the title *Memorandum inter Nos*. Dr. Oesch, born in Colorado, received his education in schools of the Missouri Synod (grad. St. Louis 1922) and at the University of Chicago. His ministry has however been served in Europe, — in Germany, then in London, and finally again in Germany. Dr. Oesch last visited America in 1958, when he spent six months here. (He was again to be here to attend the Conclave of Theologians at Thiensville July 20-30 and the Synodical Conference convention in Milwaukee Aug. 2-5 this year.) "The result was that this visitor from Germany was solemnly requested to commit to paper a summary of his convictions and conclusions on the present crisis of American Lutheranism so that it could be made use of in responsible corporate deliberations." Of this crisis he says: "There is a certain historic decision that must primarily be made in America. On this decision depends the weal and woe of Christendom in more than one way."

In this publication Dr. Oesch says of the *Concordia Theological Monthly* that it "has failed in leadership for some time. In spite of many very good articles it has had, on the whole, a rather indistinct and of late in certain areas even a confused record. The journal's whole relationship to Ecumenism, including the Lutheran World Federation, as spelled out also in book reviews, has shown a certain basic uncertainty in regard to the doctrine of the Church. The editorial policy has seemed to lack an over-all doctrinal and historical instinct and a wholehearted determination to fight those that fight Christ." (First Installment, p. 15.)

Speaking of a certain naivete in matters historical which no doubt aids the present attacks on pure doctrine, Dr. Oesch says (p. 12): "Compare as an example of emotional, popular hero worship applied to heterodox teachers the series entitled 'Adventures in Theology' in the *Walther League Messenger*, beginning April 1959, p. 11. Particularly the featured study on Karl Barth — expressly admitting that there were influential neo-orthodox theologians in all church bodies, including Missouri Synod — shows the judgment of journalistic theology. This is the art of writing well on what one does not understand. It would seem Christian youth deserves the efforts of mature, responsible authors and editors."

Concerning the work of the widely heralded Missourian "*Wunderkind*," Dr. Jaroslav Pelikan, a member of the soon to be dissolved Federated Theological Faculty at Chicago University (American Baptist, Congregational, Disciples, and Unitarian), an experiment in inter-denominational training of ministers, Dr. Oesch rightly observes (p. 15): "The basic approach of Jaroslav Pelikan in *From Luther to Kierkegaard* is superficial, if not destructive. His Companion Volume to Luther's Works is no better (more on that later), his widely-heralded *Riddle of Roman Catholicism* deceives."

We suggest that you read for yourself Dr. Oesch's *Memorandum inter Nos*, which is addressed to pastors "and perhaps also some capable laymen." Its First Installment, consisting of two parts (The Setting, and Missouri Synod and Synodical Conference Assets) appeared in May. The second installment, carrying the major sections of Part III, more detailed than the first two parts, will follow as soon as possible. The last installment is not due before the latter part of the year. Mail your request with one dollar (or more if you

wish to support the work more largely) to: Mr. Carl Oesch, 1638 Main Street, Highland, Illinois.

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● New Lutheran Body Being Formed

A new Lutheran body is being formed. It consists mainly of pastors and congregations who have left the Wisconsin Synod because it has not yet broken off relations with the Missouri Synod. As already stated elsewhere, in a recent article in the *Lutheran*, Dr. Oscar J. Naumann, President of the Wisconsin Synod, is reported as having said that delay in breaking relations has in the last three years led to the resignation of six professors, 44 pastors, ten parochial school teachers, and 3,100 communicant members.

A constitution and a name ("Church of the Lutheran Confession" for the new body have been proposed and were to be considered at an interim conference to be held during August. The group has for several years already had its own publication, known as *The Lutheran Spokesman*.

The rest of this article here following was in print already toward the end of last year. However, because of other pressing material we lacked the space necessary to publish it. Readers will kindly bear this in mind in reading the article.

A new Lutheran seminary, college, and high school, all of them to be known as Immanuel, at Mankato, Minnesota, were dedicated on September 13. The institutions belong to the group (still nameless) which has been publishing the *Lutheran Spokesman* for some time and which has come into being as a result of offenses against doctrine within the Missouri Synod.

The seminary was opened on Sept. 16 with an initial enrollment of two students. Professor Reim, formerly president of the Wisconsin Synod faculty in Thiensville, is dean and professor of theology in the seminary.

The college department is under the supervision of Profs. Reim and Robert Dom-

mer, the latter of whom was installed also as principal and instructor in the high school department. The college enrollment numbers eleven, four seniors, two juniors, one sophomore, and four freshmen. Others who are teaching in the college department, besides Profs. Reim and Dommer, are: C. M. Gullerud (religion), M. Galstad (formerly at Martin Luther College, New Ulm, Christian education), G. Radtke, and C. Kuehne. The college, too, began on Sept. 16.

The high school enrollment numbers twenty-four—12 freshmen, 3 sophomors, 4 juniors, and five seniors. Mrs. Hilbert Schaller is among the instructors in the high school department for the year 1959-1960.

About thirty congregations had with their pastors left the Wisconsin Synod by the time of its last convention. Since that time a number of others have left. A professor and several pastors, and one or the other congregation have left the Norwegian Synod. These are the people who have brought into being the above named institutions. The significant fact is that in every instance the reason given for leaving has been division within the Synodical Conference caused by offenses against doctrine within the Missouri Synod, and failure of their own synods to date to break with Missouri because of such long continued offense.

Several Missouri pastors, with at least a part of their congregation, are now outside the synod on an independent basis, not to mention others affiliated with the Orthodox Lutheran Conference and the Concordia Lutheran Conference. Here, however, the pattern is different. These pastors, in some if not in most instances, were ousted by factions within their congregations (created by current doctrinal offenses within the Missouri Synod) on the advice and urging of synodical officials. Among them is Pastor Paul G. Koch at La Crosse, Indiana. We shall here give the full resolution by virtue of which Pastor Koch was ousted:

"Whereas, the Lord of the Church has commanded by the Apostle Paul that 'there be no divisions among you,' I Cor. 1, 10, and that we 'endeavor to keep the unity of the Spirit in the bond of peace,' Eph. 4, 3; and

"Whereas, St. John's Lutheran Church of La Crosse, Indiana, is a member of the Missouri Synod and wishes to remain so; and

"Whereas, our present pastor, the Rev. Paul G. Koch, is creating dissension, and giving offense, I Tim. 3, 1-7, by constantly accusing the Synod of false doctrines;

"We, the members of St. John's Lutheran Church, demand that the services of Rev. Paul G. Koch be terminated March 13, 1955, so that peace and unity may prevail in our midst.

"Said St. John's Lutheran Church agrees to grant payment of one month's salary and a thirty (30) day period to vacate the parsonage, from termination date. Said vote to be by secret ballot."

"The members" of St. John's did not oust their divinely called pastor on these charges; but a faction within the congregation did. (The vote of those present was 20 to 17 in favor of the above resolution.) We don't know whether or not the members of this faction got the "peace" which they sought; but they got a piece of the congregation. Meanwhile that part of Pastor Koch's God-given flock which remained true to its shepherd built a neat church, and a fine parsonage was also erected later. Pastor Koch and his people believe what we believe and confess what we confess. They differ from the faction which ousted its pastor in refusing to be muzzled in their protest against creation of division and offense against the doctrine which we have learned in the Missouri Synod.

"It must needs be that offenses come; but woe to that man by whom the offense cometh!" (Mt. 18, 7.) The reason why God in His divine Providence permits divisions or schisms and offenses to arise is clearly stated in I Cor. 11, 19: "There must be also [even] heresies among you, *that they which are approved may be manifest among you.*"

Shall we heed those words and continue to *manifest* ourselves?

● John Eich Dies

With much sorrow of heart we must record the death of John Eich, president of the Confessional Lutheran Publicity Bureau. The death of Mr. Eich occurred on May 23.

John Eich, attorney by profession, was above all a consecrated layman, whose sincere devotion to our common cause in the work of the C.L.P.B. we shall never forget. We extend sincerest sympathy to his bereaved family.

As God transports us one by one from the Church Militant to the Church Triumphant, reminding us that our Commonwealth is in heaven, where we shall dwell eternally with the Great Captain of our Salvation, we shall by His grace but redouble our efforts in contending for the faith once and for all delivered to the saints in a world of which even a Goethe has said: "The real and sole and profoundest theme in the history of the world and of man, to which all others are subordinate, will ever remain the conflict of faith and unbelief."

☛ Change of Address

Readers are kindly asked to note the change of address of our subscription department, as indicated in our masthead. Subscriptions and membership fees are to be addressed to: *The Confessional Lutheran* (or the Confessional Lutheran Publicity Bureau), 2046 N. Fremont Street, Chicago 14, Ill. We shall be grateful for proper attention to this change of address which will also expedite transactions between the bureau and subscribers.

In this connection we may also call attention to another matter. If you are a pastor and have received two copies of the June issue of the *Confessional Lutheran* or of some previous issues, the explanation is as follows: occasionally we mail copies of the *Confessional Lutheran* to all pastors of the Synodical Conference. At such times pastors who are subscribers receive two copies because it entails less work for us to make our regular mailing in addition to the special mailing. Please pass on your extra copy to where you think it will do the most good.

☛ Sample Copies

If you desire sample copies of the *Confessional Lutheran* for distribution among friends, we shall be happy to supply them on request. If you desire that we send copies to others, please supply us with their names and addresses, and we shall comply with your wishes so far as possible.

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Help, that His Truth goes marching on!

☛ Do You Want a Speaker?

If you wish to have some member of the Confessional Lutheran Publicity Bureau address your congregation or some group, we

shall be happy to accommodate you. On request, further information will be supplied. Please address requests to Rev. Arn. Kuster, Wanatah, Indiana.

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☛ What Our Readers Say

"For many years I have felt that our synod in many respects is drifting in the wrong direction. At times I spoke out against this trend, but with no success. As long as our officials condone error and errorists instead of using the sword of the Spirit courageously and faithfully against them, conditions will not change, but will become worse. God help us! You are doing a good and able work by exposing and protesting against this false trend. I now join you. May God give success to your efforts." — Pastor, Kansas.

"At our joint circuit pastoral meeting last month the Scharlemann case was brought up. The men are disturbed that quicker action is not being taken. As one man said to me privately, it takes the joy out of working for Synod's financial program. Pray God He may still save our synod." — Pastor, Wisconsin.

"Enclosed is my subscription and membership in the CLPB for the purpose of identifying myself with sound Lutheranism and above all, Biblical Christianity. Twenty-six years ago I left the Evangelical Church because it adopted the Enthusiasm, Emotionalism, and Modernism of the sects. I joined the Missouri Synod because I felt it was sound in doctrine and practice. Now I find the same Isms knocking determinedly at the door of Missouri. This time I cannot conscientiously leave and identify myself with another body; there are too many other factors involved. But henceforth I shall let my voice be heard on the side of all those who stand solidly on the Lutheran Confessions. You need not hesitate to print my name if you use this letter for publication." — (Rev.) W. H. Tensmeyer, West Covina, California.

"I would like to subscribe to the *Confessional Lutheran* so that I too may keep abreast of the attempted changes of basic doctrine of our beloved Lutheran Church—Missouri Synod. I do not feel that this debate

must be left in the hands of some of the chosen few, but also I believe that the voice of true thinking laymen as well must be heard. I am a convert to the Lutheran faith and I feel compelled to enter into this problem of departure from sound doctrine as authored by Dr. Martin H. Scharlemann. I am sure you will agree that the basic doctrine of God's inspired Word is elemental enough for any layman to comprehend." — Layman, Wisconsin.

"Enclosed are two checks in a total of \$350, one from the congregation and one from the Bible Class." — Illinois.

"I am a layman from —. I was alternate delegate from our circuit but did not get to attend the San Francisco synodical convention. Today I received . . . a copy of the *Confessional Lutheran*, March issue. Indeed, I had not been exposed to the sad state of affairs at our St. Louis seminary. I am shocked and amazed. Needless to say, also frightened. One can but wonder how far the cancer of Modernism, backed, it seems, by an attitude of indifference, has penetrated into the ranks of our young ministerial students and to what extent their minds and hearts have been poisoned by the seeds of doubt and error. May God have mercy on all of us for not being as vigilant as we should have been and may He in His goodness and wisdom again restore sound Christian doctrine in all its truth and purity, not in accordance with man's wisdom, but according to God's wisdom in all places where His Word has been corrupted." — Layman, Kansas.

"I am a teacher in the parochial school system of the Lutheran Church—Missouri Synod. I, like many others, am also concerned by the tendencies within our church which would threaten its doctrinal stability. I was most pleased to be introduced to your news letter. Here, I feel, is an effort to inform our church's workers of the current problems. . . . You will find enclosed a check for \$5.50. You may enlist my subscription as that of a contributing member. The additional fifty cents is for the two back issues I would like to have." — Principal, Chicago.

"Recent issues of the *Confessional Lutheran* have been excellent, and I trust that they will have their salutary effect in ever-widening circles." — Professor.

"Thank you for sending sample copies to the people I had on my list. I feel anxious to have as many as possible to subscribe for the *Confessional Lutheran*, for it is so important for us all to know what really is troubling our church and I have asked my friends to subscribe for the *Confessional Lutheran*, where we really learn true conditions. All too many pastors either don't know the true condition or they are indifferent about it, and they don't inform the lay people in their congregations as they should. The Church is in serious trouble in these times, and we need to watch and pray." — Lay woman, Minneapolis.

"Keep up the constructive work. We are with you." — Pastor, Missouri.

"Your voice is heard!" Pastor, Milwaukee.

"You are having much support." Pastor, St. Paul, Minnesota.

"I think the *Confessional Lutheran* should be going to every home in Synod." — Layman, St. Louis suburb.

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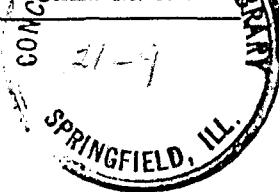
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MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. *Trigl. Conc.*, p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — *Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc.*, P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — *Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc.*, P. 853.

VOLUME XXI

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● Josh. 1:8

"This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then shalt thou make thy way prosperous, and then thou shalt have good success."

How long, O Lord, how long wilt Thou suffer destructive teaching and lax discipline to continue in our midst? Thou dost command us to keep Thy Word, and art Thou withdrawing it from us? We cannot keep it without Thy help. Indeed, without Thee we can do nothing. Graciously preserve Thy Word unto us, O Lord, for the sake of Thy dear Son, Jesus Christ our Lord!

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"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

"MISS ECUMENIA" Is Enthroned

"Miss Ecumenia" was enthroned at the first
World-Council-of-Churches-sponsored European
Youth Assembly, which was recently held
in Lausanne, Switzerland.

Time magazine described a portion of the
meeting this way: "The French contingent
startled WCC officials by electing a Swedish
sex kitten 'Miss Ecumenia.'" To which we re-
mark, Would *Miss Ecumenia* have been more
fitting? One is sort of reminded of the French
Revolution in which a naked woman was pa-
raded through the streets as its goddess.

Why should WCC officials be startled? Has
not the WCC youth perhaps grasped the real
spirit of the ecumenical *movement* better than
top officials of that Socialistic organization of
our day? And if it has, why shouldn't it, rather
than top officials, be expected to *lead* the
movements? After all, one cannot sow the
wind without expecting to reap the whirlwind.

We have referred to the WCC as a Social-
istic organization. And such it is. This in fact
explains why agents of the Communistic Soviet
Government can hold top positions within it
and why its assemblies and assemblies of con-
stituent bodies can be used for Soviet propa-
ganda. This also explains why the American
arm of the WCC, the National Council of the
Churches of Christ in the USA (don't over-
look that all-inclusive "the" which shows the
arrogance of NCC claims) so constantly echoes
the Moscow political line, and why so many
of its foremost leaders are notorious as fellow-
travelers, in which capacity they can really
serve the Communist cause better for the mo-
ment than can cardholding members of the
Party.

The WCC and the NCC within it are simply
a Socialistic superstructure built on an ecclesi-
astical (and this refers to organization only)
substructure for greater effectiveness. This is
what is really meant by the Social "gospel."

Critics of the National Council of Churches
sometimes say that the Council is liberal in its
theology. Such a charge should perhaps really
not be made; one should rather say that its
leaders are liberal—and how—in their theol-
ogy. For, listen to what the Council itself has
to say of such a charge: "These critics dis-
regard the fact that *the Council has no the-
ology of its own.*" (*The National Council of
Churches: What It Is; What It Does.* Pub-
lished by the Office of Information, National
Council of Churches, 475 Riverside Drive, New
York 27, N.Y. Our emphasis. This ought to be
authoritative!)

The National Council (rather inconsistent-
ly, but then what does that matter these

days?) does speak of "Jesus Christ as Lord and Savior" in the Preamble of its Constitution. The Preamble reads: "In the Providence of God, the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Savior by the creation of an inclusive cooperative agency of the Christian Churches of the United States of America *to continue and extend the following general agencies of the churches and to combine all their interests and functions*: Federal Council of the Churches of Christ in America, Foreign Missions Conference of North America, Home Missions Council of North America, International Council of Religious Education [became the Division of Christian Education of the NCC, initiated the Revised Standard Version of the Bible and holds the copyright on it], Missionary Education Movement of the U.S. and Canada, National Protestant Council on Higher Education, United Council of Church Women, United Stewardship Council." (Our emphasis.)

That "oneness in Jesus Christ as divine Lord and Savior" in the Preamble of the NCC Constitution is just so much window-dressing. For "*The Council is forbidden by its Constitution to determine theological matters, which are the sole concern of its member churches.*" (Official publication, cited above.)

Ask the Council *what it means by manifesting oneness* in "Jesus Christ as Divine Lord and Savior," and there is your answer. It actually *forbids* manifestation of such oneness. Each constituent group within the Council is left to "interpret" the statement about Christ in its Preamble as it pleases. Unitarians, and there are Unitarians within the Council, interpret it as meaning no more than that Christ is "divine" in the sense that he was the most *god-like man* who ever lived; etc. And thus things *must remain* within the Council according to its Constitution.

The Youth Assembly sponsored by the WCC at Lausanne (1400 young people from 15 European countries and hundreds more from other parts of the world) did some "interpreting" of its own. "In the emotional drive for unity the delegates ignored the well-laid plans of their elders, who had promised certain of the participating denominations (notably the Eastern Orthodox churches) that there would be no celebration of common Communion. Dutch Reformed Theologian Johannes Hoekendijk, 48, exhorted his young listeners to disregard and rise above their confessional loyalties. 'For God's sake, be impatient,' he urged. 'There will be no movement in the ecumenical movement unless we are ready to step

out of our traditions.' Although the assembly's president, Anglican Canon Edward Patey, formally refused to sanction joint Communion, more than 1000 young people commandeered the Reformed Church of Switzerland's St. Francis Cathedral and celebrated Communion together. Said one German student: 'This is the most tremendous thing of the entire assembly.' " (*Time* magazine.)

The Lutheran theologian J. Conrad Dannhauer, who died in 1666, said: "By one's carelessness one strengthens an opponent of whom one does not take notice. Precisely such carelessness once bore the Antichrist (the pope is meant) and let him sow his tares while men slept." And then the pious Dannhauer added, *already before 1666*; "The same carelessness, with an indolent, dull, or at least too little distrustful eye, is likewise leaving unnoticed also the intrigues of the unionistic spirit which has raised its head at this time, and there is hardly anything missing to enable this spirit to rule. *Perhaps the world will soon be amazed so suddenly to have become unionistic and, as a consequence, atheistic.*"

With the Federal Council of Churches, continued in the NCC, the great Protestant Antichrist was born.

Like the Roman papacy, the NCC demands really but one thing: that one bow to its all-inclusiveness. "The Council has no theology of its own." Everything theological is, so far as the Council is concerned, a great *Open Question*.

Of this theory of Modernism about Open Questions, Dr. Walther rightly said that it is "*the most dangerous unionistic principle of our time, which must necessarily lead to skepticism and finally to Naturalism.*" (*L. u. W.*, XIV, p. 319.)

Time has long since shown that men like Dannhauer and Walther, whose principles are so much despised in our day, after all knew what they were saying. Far from being behind the times, as some like to think, *they were ahead of their time*. Some of our own "intellectuals" of today just have not yet caught up with them.

Let us say one thing more, with an eye on top men in the Ecumenic Movement—men like Oxnam and others who vehemently protest the very fundamentals of the Christian faith. With just such men in mind, a Chinese leader recently said something like the following: We are not against your keeping your religion; we want to root out superstition. But you yourselves loudly proclaim that what most Christians believe is not true; that it is mere superstition! What reasonable ground do you then

have for complaint if we are determined to destroy that?

Don't you see how Socialistic ecclesiastics within the Ecumenic Movement are in more ways than one playing right into the hands of godless Communism today? After all, a Communist is only "a Socialist in a hurry."

☉ The Attack on the Word of God

Dear Fellow-Member of the
Lutheran Church—Missouri Synod

Modernism (Existentialism, Neo-orthodoxy, etc.) is today centering its attack against the historic Christian faith on the concept of *the Word of God*.

Within the Missouri Synod we are facing this selfsame all-out-attack of out-and-out Modernism, which is being waged in the Church throughout the world, in the Battle over the Bible, the Controversy concerning the Word of God, which Dr. Martin H. Scharlemann of Concordia Seminary has been spear-heading.

President Behnken is reported as having said, according to the Minutes of the College of Presidents (May 5), regarding the "Scharlemann Case": *"This is the one important issue at this time for which all other matters must be delayed, if need be."*

With such a statement we are in whole-hearted agreement.

Understanding Dr. Scharlemann

In a recent written statement to the Board of Control of Concordia Seminary Dr. Scharlemann has said that discussion of two of his essays has shown that *they contain sentences which are "readily misunderstood."* (By "two of his essays" there are no doubt meant his "The Bible as Record, Witness and Medium" and his "Revelation and Inspiration," the latter of which was presented to pastors of the Western District in October, 1959.)

To be forewarned is to be forearmed. *Let us make sure that we are understanding rightly statements by Dr. Scharlemann which are couched in a use of language wholly foreign to its historic Christian usage by the Church!*

Here are some basic definitions of Dr. Scharlemann, emphasized in his essay, according to which certain words are employed to the present day, also in more recent statements to the Board of Control.

"Word" means *work, act, action*; "the Word of God" means *the great acts of*

God of which the Scriptures tell, not the Scriptures themselves. Only insofar as they are a record of, and witness to, and interpretive medium of the great acts of God — and so, really only improperly — can the Scriptures be called "the Word of God."

So, too, "truth" and "inerrancy" refer *only to God*, not to the Scriptures themselves. The Scriptures are "a recorded testimony of the Truth of God Himself" rather than a collection of truths. The various Biblical writers were by no means inerrant in all that they have written; the Bible contains many mistakes.

Dr. Scharlemann's Essays

Dr. Scharlemann has since February, 1958, been presenting his views in essays and statements to the Faculty and the Board of Control of Concordia Seminary, to Synod's Council on Bible Study, and to pastoral conferences. In these he has been propagandizing the false and deceptive sense in which he uses the expression "the Word of God" and trying to secure a place for it within the Missouri Synod. Nor dare we forget his article "God is One" in the (NLC) *Lutheran Quarterly* of August, 1959. Applying his theological method, based on his false fundamental concept of revelation, in this essay, he arrives at such shocking conclusions as that "Even the first of the Ten Commandments (Exod. 20:3) seems to presuppose the existence of other gods outside the confines of Israel." At the present time we shall confine our references chiefly to his best known essay, *The Bible as Record, Witness and Medium*. Concerning this essay he has in a special Author's Note expressly emphasized that it "presents the Biblical point of view."

Dr. Scharlemann is emphatic in denying — and this modern denial is the basis of his whole un-Scriptural theology — what Scripture claims for itself and what the Lutheran Church confesses concerning it, viz. that the Scriptures are the Word of God in the sense that they are in themselves *the revealed Word of God*. To cite but one of numerous examples concerning this matter from its Confessions, the Lutheran Church in the Formula of Concord (Thorough Declaration, XI:52; Trig., 1081) admonishes us concerning the doctrine of Election to "adhere entirely to the revealed Word of God." Dr. Scharlemann, on the other hand, is just as insistent in contending that *"the Scriptures themselves are not a revelation."* (P. 1. 19. 21. Emphases are ours throughout this letter.) In other words, The

Holy Scriptures are to Dr. Scharlemann not the Word of God in the historic Christian sense that they are indeed the Word of God itself, the Word of the Holy Spirit, speaking to us often as we read or hear them.

To Dr. Scharlemann the term God's "Word" really means the acts of God. The Bible is not in itself regarded by Him as constituting one of the great revelatory acts of God. To him the Scriptures are rather "God's Word" only in the sense that they "convey" to us the only "authentic" interpretation of God's ACTS. P. 20.)

So also the term Inerrancy (for which he prefers the word "reliable") is by Dr. Scharlemann *restricted to God* — God is inerrant in carrying out His will: "The time has come to insist that the word 'inerrancy' is *inappropriately used of the Scriptures*." (P. 13.) Concerning alleged limitations of the Biblical writers, which are said to have led them to make many mistakes, of which Dr. Scharlemann supplies numerous supposed instances, compare e.g., his essay, *The Bible as Record* etc., p. 14:4. Here Dr. Scharlemann insists that these are part of the "scandal" of the Bible and disparages attempts "to remove this obstacle" and to *make the Bible* — a divine and human document, in the plainly indicated sense of this word — *seem to be what it isn't*.

The Fuerbringer Letter of Feb. 11, 1960

In the Fuerbringer Letter of Feb. 11, 1960 to Missouri's clergy the fateful issue confronting us here is represented precisely as it is in Dr. Scharlemann's essays.

In his Statement appended to the Fuerbringer Letter Dr. Scharlemann says: "Anything you may have read or heard to the effect that I have denied *the doctrine of inerrancy* is without foundation in fact."

Here is one of those sentences of Dr. Scharlemann which according to his own admission "are readily misunderstood"!

"The doctrine of inerrancy" which Dr. Scharlemann says he holds is one thing. The doctrine of the inerrancy of the Scriptures which the Lutheran Church confesses, and the Missouri Synod and we with it, is quite another thing. Dr. Scharlemann's "doctrine of inerrancy" is limited to God; and the Bible is not to Him the very Word of God in the literal sense of that term. When the Lutheran Church on the other hand says that "the Word of God cannot err" (so in its Large Catechism, *Trigl.* p. 747) it is undeniably speaking of the Scriptures themselves as "the revealed Word of God."

A More Recent Statement of Dr. Scharlemann

In his paper on the Inerrancy of Scripture to the faculty of Concordia Seminary in 1958 Dr. Scharlemann said: "I want to direct myself to that sentence in the first paragraph of the *Brief Statement* which reads: 'Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10:35.' . . . I entertain the hope that this sentence could not, in the wording quoted, pass this faculty today, or, if it did, that the terms 'truth,' 'error,' 'contradiction,' and 'historical' would receive some very careful and limiting definitions."

In his Statement in the Fuerbringer Letter of Feb. 11, 1960, Dr. Scharlemann has similarly said, of the term Inerrancy: ". . . if it must be used, it should be carefully defined."

In a recent written statement to the Board of Control of Concordia Seminary Dr. Scharlemann has *carefully defined* the term Inerrancy. (To define a word means to *set limits to its meaning*.) Faculty representatives have been presenting this statement (*orally*) at district conventions through the summer months in an effort to restrain them from taking proper action condemning Dr. Scharlemann's false doctrine of revelation and of Scripture — his doctrine denying the latter's true nature and the full extent of its authority, and its inerrancy.

The written statement of Dr. Scharlemann to the Board of Control reads as follows: "My own conviction is that we must continue to use *the word* Inerrancy; for *this term signifies* the awe and respect that we all must have for *the Scriptures as the Word of God*."

Here is another one of those sentences of which Dr. Scharlemann must admit that they are "*readily misunderstood*." We have been sufficiently forewarned in this fateful matter, so that it would in good part be our own fault if we were still to misunderstand Dr. Scharlemann after all that he has said.

Note then how Dr. Scharlemann has "carefully defined" or limited the meaning of the word Inerrancy in his use of it in this recent statement to the St. Louis Board of Control. As from the beginning of this controversy, it is not the Scriptures *as such* that are inerrant to Dr. Scharlemann, but just the Scriptures "as the Word of God." And just what this limitation means to the St. Louis professor

has been made more than sufficiently clear. His essay, *The Bible as Record* etc., was admittedly written for the purpose of setting forth Dr. Scharlemann's answer to this Question: *In what sense is the Bible "the Word of God"?* Only in Dr. Scharlemann's own limited sense of those critical words dare we honestly understand him. "The words of God" mean *His mighty acts*. (P. 15:5.) *By these* "God reveals Himself as utterly dependable in keeping His promise and carrying out His will." (P. 14:2.) "The Scriptures themselves are not a revelation." (P. 21:3.) "The Scriptural documents serve as witnesses to this revelation. They must, therefore, be understood as reliable within the framework of the single function of the Bible, which is 'to make us wise unto salvation.'" And why even only this? For no more reason than that "There can be but little doubt of the fact that the sacred documents under discussion, as well as the decisions on their canonicity, imply and assume the complete faithfulness of their respective authors as witnesses to the saving events recorded there." (P. 14:2.)

The Present Status of the Controversy Confronting Us

In other words, the issue confronting us in this fateful Controversy concerning the Word of God — and the life or death of the Missouri Synod as an historic Christian body hinges on it — remains precisely what it has been from its beginning.

There is just one difference today—thanks to the "long and dangerous digressions" (Book of Concord) to which Missouri's highest officialdom has permitted us to be subjected in this most critical and decisive hour in the history of our beloved church: Pres. Fuerbringer boasts (so e.g., at the recent commencement exercises of Concordia Seminary) that his faculty, inclusive of Dr. Scharlemann stands united on the doctrine of *Holy Scripture*; and faculty representatives have been permitted studiously to present orally at district conventions, Dr. Scharlemann's recent statement to the Board of Control embodying his unchanging position in such a way as to give the assurance that *they are quite satisfied with it and expect others to be as content with it*.

And what of the Board of Control itself? In a letter dated Aug. 2, Dr. Frederic Niedner, secretary, refused to answer the following inquiry of a member of the *Confessional Lutheran* staff: "Has the Board of Control accepted Dr. Scharlemann's statement as satisfactory in view of his well known essays?"

And the Presidium of the Missouri Synod? We shall leave it to the members of the Presidium themselves, or to you if you have heard them, to say what answer they are giving in this matter in which they have been owing us an unmistakable answer all this while.

"Let no man deceive you with vain words" (Eph. 5:6; cp. also Rom. 16:17-19) — or by untimely silence!

No one less than Christ our Lord Himself vouches for the inerrancy of the Scriptures as such, John 10:35. It is for this reason that the Missouri Synod solemnly confesses in the Brief Statement of its doctrinal position: "We reject the doctrine which under the name of science has gained wide popularity in the Church of our day that Holy Scripture is not in all its parts the Word of God, but in part the Word of God and in part the word of man and hence does, or at least might, contain error. We reject this doctrine as horrible and blasphemous, since it flatly contradicts Christ and His holy apostles, sets up men as judges over the Word of God, and thus overthrows the foundation of the Christian Church and its faith." (Par. 1.3.)

One cannot truly retain the Christ of the Scriptures without retaining the Scriptures of Christ.

It was in just such a situation that Elijah of old called on the people of Israel, members of the visible Church of his day, to make an unhesitating decision between the false "lord" (Baal) proclaimed by the many "recognized" theologians of that day on the one hand, and the only true Lord (Jehovah-Christ) represented by his own lone "troublesome" voice on the other hand. (I Kings 18, 21.)

If Dr. Scharlemann's "Bible" is God's, then follow him; but if Christ's is, follow HIM! Should we not all rise up and serve notice to whomsoever it may concern, that answering the challenge "How long halt ye between two opinions?" we have, as we always have had, the only right answer to the life-or-death question, In what sense is the Bible God's Word?

All of us have, with the Confessions of the Lutheran Church, pledged ourselves to the Scriptures as the revealed Word of God. We have, moreover, by our subscription to the Confessions pledged ourselves to "the defense of this work of concord" represented by the Confessions. By our subscription we have moreover bound ourselves to "take pains, if either controversies already composed should be renewed, or new controversies concerning religion should arise, to remove and settle them betimes, for the purpose of avoiding of-

fense, *without long and dangerous digressions.*" (Book of Concord, Trigl. Edit., p. 25.) We have also bound ourselves synodically to a "*united defense against schism and sectarianism.*" (Constitution, Missouri Synod, Art. III.) *You and I* have done all of this. Can anyone of us at this late hour do less than *distinctly repudiate* Dr. Scharlemann's false doctrine concerning the Word of God and insist that our elected officials do as much in our name? Should that doctrine not already long ago have been officially, publicly repudiated?

Let this be decried as "legalism" by such as do not seem to know how altogether unevangelical it is to allow souls to be exposed to faith-destroying error and to demand submission to human "procedure" which makes protraction of such an evil possible—as though this in itself were not the worst kind of legalism! Where the evangelical Lutheran spirit of truth, unity, love, and peace reigns supreme "no room is given to the least error." (Formula of Concord, Trigl., p. 1095.) And there professors, pastors, and teachers "must—*must*—be able by sound doctrine both to exhort and to convince the gainsayers" rather than that they should be permitted themselves to go on obstinately resisting such conviction. (Tit. 1, 9.) This is why some of us have long since been insisting not only on distinct repudiation of Dr. Scharlemann's doctrine, but also on his removal from the teaching ministry of our church, and (in view of the fact that such a situation as confronts us today could be permitted to develop and to be continued for so long a time) on a thorough investigation of the administration of our St. Louis seminary and of the doctrinal position of all members of its faculty.

Shall we not one and all rise up in this evangelical spirit and demand that our synodical house be put in order without further delay, in accordance with the clear, inerrant standard of the Scriptures as *the revealed inerrant Word of God*?

Yours for the Christ of the Scriptures and the Scriptures of Christ.

The Confessional Lutheran

② A Brief Summary of Issues in the Scharlemann Case

Revelation—The Word of God

The basic issue in this case lies in opposite teachings regarding *divine revelation* and resultant mutually contradictory answers to the all-important question, *In what sense* is the Bible the Word of God?

The doctrine of the Lutheran Church is that the Bible is *the revealed Word of God*. (Cp. e.g. Formula of Concord, Trigl. Edit., p. 1081:52.)

The doctrinal position of the Missouri Synod likewise is that the Holy Scriptures are the Word of God because *the holy men of God who wrote the Scriptures wrote ONLY that which the Holy Ghost communicated to them by inspiration*, II Tim. 3, 16; II Pet. 1, 21. . . . *verbal inspiration*. . . . II Tim. 3, 16; John 10, 35; Rom. 3, 2; I Cor. 2, 12." (Brief Statement, Par. 1.) Verbal inspiration is a form of *revelation*: God speaks to us in every word of Scripture.

The position of Dr. Scharlemann is that the Scriptures are not the Word of God in the sense that they are in themselves divine revelation: "The Scriptures themselves are not a revelation." (The Bible as Record, etc., p. 21:3; 19:2.) Using the term (God's) "word" as meaning *work* or *act* or *action* ("the 'Words of God,' His mighty acts," p. 15:5), Dr. Scharlemann insists that the Bible is to be called the "Word of God" only in the limited sense that it is a record of, and a witness to, and a medium which conveys to us the only authoritative *interpretation* of God's *redeeming will and actions*. (P. 19:2; 20:3.)

Inerrancy

The position of the Lutheran Church is that "*the Word of God*"—and it is the Scriptures as such that the Lutheran Church confesses to be the revealed Word of God—"can not err." (Large Catechism, Trigl. Edit., p. 747:3.)

The doctrinal position of the Missouri Synod likewise is that Scripture—Scripture as such—is inerrant. Compare the Brief Statement, Par. 1b and 3, which we shall not repeat here.

The position of Dr. Scharlemann is that both truth and inerrancy are to be limited to God and denied *the Bible as such*: "The time has come to insist that the term 'inerrancy' is *inappropriately used of the Scriptures*. In the first place, it obscures the nature of Biblical revelation." (What is Dr. Scharlemann's conception of "Biblical revelation"? "The Scriptures themselves are not a revelation." Cp. reference above.) "*God reveals Himself* as utterly dependable in keeping His promises and carrying out His will. The Scriptural documents serve as *witnesses to this revelation*. They must, therefore, be understood as *reliable within the framework of the single function of the Bible, which is to 'make*

us wise unto salvation." (Ps. 14:2.) "My own conviction is that we must continue to use the word 'inerrancy'; for *this term signifies* the awe and respect that we must all have for the Scriptures as the Word of God." (Recent written statement to the Board of Control.)

Inspiration

The Lutheran Church in its great Confessions identifies the very words of Holy Scripture as words of the Holy Spirit: "Truly, it is amazing that the adversaries are in no way moved by so many passages of Scripture. . . . *Do they think that these words fell inconsiderately from the Holy Ghost?*" (Apology, IV:108; Trigl., p. 153.)

Such is also the doctrinal position of the Missouri Synod. In addition to what is confessed in its Brief Statement about this matter (Par. 1 and 3), the position of the Missouri Synod is clearly set forth in Question 10 of its Short Explanation of Luther's Small Catechism. Here we read: "*God the Holy Ghost moved the holy men of God to write, and put into their minds the very thoughts which they expressed, and the very words which they wrote.*"

The doctrinal position of Professor Scharlemann as set forth in his more recent written statement to the Board of Control of Concordia Seminary reads: "I do not personally hold any other view of verbal and plenary inspiration than that which is held by our Synod. *That is to say*, this inspiration applies to both content and form of *every word in Scripture*. I say *this* with reference especially to Questions 9 and 11 in the Catechism and paragraphs 1 and 3 in the Brief Statement. I do not hold any other views than those expressed there." Question 9 of the Catechism reads: "Why is the Bible the Word of God although it was written by men? The Bible is the Word of God because these men wrote it by inspiration of God." Question 11 reads: "Whose word, then is every word of the Bible? Every word of the Bible is God's word, and therefore the Bible is without error."

We know that "every word in Scripture" means according to Dr. Scharlemann's essays: "the 'Words of God,' *His mighty acts.*" (The Bible as Record, etc., p. 15:5. Cp. all of p. 14ff.) In the light of such a definition one can readily say: "and therefore the Bible is without error," restricting "this" inspiration to both content and form of "every word in" Scripture. "*This*" one can then also say with reference to Par. 1 and 3 of the Brief Statement, and thus assert what Dr. Scharlemann has always said: "I do not personally hold any

other view of verbal and plenary inspiration than that which is held by our Synod." "Interpretation" is a mighty weapon in the hands of Liberalism!

(Note that Dr. Scharlemann does not declare agreement with Q. 10 of the Catechism—as it reads and as it is meant to be understood—which does not lend itself so readily to misinterpretation.)

In his essay on Revelation and Inspiration, read before pastors of the Western District in October, 1959, Dr. Scharlemann, rejects as "Reformed Fundamentalism" the formulation which follows from the formal principle (which means that the whole Bible *as such* is the Word of God): "The Bible is inspired, therefore it is the Word of God." He specifically declares: "Unhappily the Brief Statement is usually interpreted in the light of the formal principle. That is why the whole question of the Scriptures, particularly its inerrancy, needs a great deal of airing before we commit ourselves to a final formulation." He insists on "interpreting" the Brief Statement in the light of the material principle, that is, in the light of the material contained in it, restricting its inspiration thus: "The Scriptures are the Word of God and *as such* they are inspired." (P. 16. Almost the whole of this page should be read.)

Note: It must be readily seen how Prof. Scharlemann's doctrine curtails the divine authority of Holy Scripture, restricting it to what he falsely calls "God's Word.")

Dr. Scharlemann's Attitude toward the Brief Statement

Concerning his attitude toward the Brief Statement of the Doctrinal Position of the Missouri Synod with regard to Scripture more particularly, Dr. Scharlemann has in his recent written statement to the Board of Control set forth a whole complex of restrictions which actually spell its rejection.

He has said: "I do not personally have any difficulty in accepting the Brief Statement *as an interpretation of the points there presented in the light of Scripture*. Furthermore, I am aware that since the San Francisco Convention it is a very special responsibility of mine *to reflect the attitude and approach toward Scripture that is represented by this document.*"

Dr. Scharlemann does not here disclose just what to him are "the points there presented in the light of Scripture." (We know what "Scripture" is to him.) And what is said about *these points*—whichever they may be—he "accepts" only *as an interpretation*.

He is moreover aware of no more than of a responsibility to "reflect" the *attitude and approach* toward Scripture that is represented by this document; and this, indeed, only since the San Francisco Convention of 1959 — as though *all of the doctrine* concerning Scripture which is to be found in the Brief Statement were not to be accepted as such because it is derived from Scripture, and as though all that is briefly stated here had not been the publicly confessed doctrinal position of the Missouri Synod through the many years of its history, to the exclusion of anything and everything contrary thereto.

How others are meanwhile lending yeoman's assistance toward ridding the Missouri Synod wholly of its Brief Statement and of the very possibility of any and every corporate confession like it, if not of the Confessional Principle itself, can be seen from reports of the recent conventions of the English and Atlantic Districts, not to forget the Valparaiso University Cresset, edited by Dr. O. P. Kretzmann. (Cp. July-Aug. 1960 and Dec. 1959 issues of the Confessional Lutheran. Order from: 2046 N. Fremont St., Chicago 14, Ill. \$2.00 per year; 25 cents per copy.)

Dr. Scharlemann in the Classroom

The Presidium of the Missouri Synod is reported, according to the Minutes of the College of Presidents (May 5), as having "taken the firm stand that Dr. Scharlemann will not enter his classroom again until matters have been straightened out."

Upon completion of his year of sabbatical leave, which was spent as a "Faculty Fellow" at the notorious Union Theological Seminary in New York, Dr. Scharlemann returned to St. Louis and (on June 21) entered his classroom again in order to "interpret" the Epistles of Peter during the summer sessions of Concordia Seminary.

In his Second Epistle, St. Peter says: "We have not followed cunningly devised myths," chapt. 1, 16. (That is the exact word—*muthois*—in the Greek.) Dr. Scharlemann says that the Bible contains much myth. In his essay on The Inerrancy of Scripture (in which he rejects its inerrancy), read before the St. Louis faculty in February, 1958, e.g., he says: "Beyond Noah are the accounts of creation and the fall. What shall we make of them? This is the area, I would suggest, where the dimension of the symbolic (or mythical, if you wish) bulks large." He makes similar contentions in his essay, The Bible as Record, Witness and Medium.

In II Pet. 1, 19-21, the Apostle directs us to the "more sure Word of prophecy" (the whole Scriptures of the Old Testament are meant) and exhorts us, in our reading of Scripture, to recognize this principle, concerning all prophecy of Scripture, that it does not come of private interpretation; that is, it was not by the will of man that prophecy once came, but borne along by the Holy Spirit men spoke forth from God. And then the holy Apostle says: "But there came to be also pseudo-prophets (pseudo-spokesmen of God) among the people, even as there shall also be among you false teachers, such as shall alongside (the true doctrine) bring in destructive heresies." (2, 1.)

Shall we heed this warning?

To see how Dr. Scharlemann explains away the true meaning of this passage compare his essay, The Bible as Record, etc., p. 21:2-3. He here again comes to the conclusion that "the Scriptures themselves are not a revelation" and reduces them to a mere "medium of" revelation limited to the following function: "whereby we today are brought into contact with God's redeeming acts in their claim on us."

Is this what we want taught in our seminary classrooms?

● Dr. Scharlemann Propagandizes His Views at Detroit on June 8

On June 8 Dr. Martin H. Scharlemann of Concordia Seminary in St. Louis met with a group of pastors from the Detroit, Mich., area to present what he referred to as an extended note on Scripture, specifically Problems of Interpreting. The meeting was arranged by Pastor C. Brueggemann. Approximately 30 pastors were present, some of whom had merely come to hear at first hand Dr. Scharlemann's aberrations of which they were already convinced from his writings. Dr. Scharlemann is reported to have announced at this meeting that he had just finished speaking to pastors in St. Louis on this same subject and that when he had finished no one disagreed.

One of our Detroit brethren told us: "*Es war schrecklich*; the same old stuff" From the written report of a careful correspondent we have culled the following on the presentation of Dr. Scharlemann:

"While the Scriptures are not intended for history, there is a historical side to the Scriptures. Thus God reveals Himself in the petty, stumbling, bumbling historical events." Here, as an aside remark Dr. Scharlemann is report-

ed to have mentioned his paper "God is One" which appeared in the *Lutheran Quarterly* (Aug., 1959). He is reported to have said that that paper was an attempt to look at this business and that he showed therein that what the Scriptures present is "an accumulative revelation."

The St. Louis professor made much of his contention that the term *theopneustos* (Greek for "God-breathed") is not the proper term for inspiration. "The term 'inspiration' as we use it arose in the second century," he is reported to have said, "and comes from a Greek-Jewish concept as conceived by Philo. If you insist on every word of Scripture being *inspired in the sense that God revealed every word* and that it is therefore inerrant you get into trouble." As an example Dr. Scharlemann referred to I Cor. 7, 25, saying: "Obviously God did not inspire these words since Paul clearly says he has no commandment of the Lord." Other alleged examples were adduced. "And the many discrepancies within Scripture prove an insurmountable difficulty for all who insist upon the *inerrant* inspiration of Scripture. . . . Paul often got himself all snarled up in his writings. Habakkuk 3 is full of grammatical errors. . . ." He also mentioned in the Gospel according to St. John, in reference to the trial of Christ before Caiphas, an aorist translated (presumably from the Hebrew or Aramaic supposed to have been spoken during this trial, when rendered into the Greek of the New Testament) as a pluperfect and therefore an error in point of time.

"The fact of the matter is that the writers of Scripture were not concerned with truth as we understand it in this scientific age. It simply does not mean factual precision. When Jesus said, 'I am the truth,' He meant that in Him God proved that He was faithful. It does not mean, 'I have the truth or I possess the truth.' It means God is faithful in keeping His promises."

"In my visits with pastors throughout Synod I have found that the word 'inerrancy' really means to them the holy awe and respect they have for the Scriptures and I can go along with that. If that is what 'inerrant' means to the clergy of Synod, then let's keep the word."

Referring to the first eleven chapters of Genesis and to the Creation account in particular, Dr. Scharlemann is reported to have said: "This is a literary gem. It is not necessarily true in a literal sense at all. If one takes it as literally and historically true, then again we

run into difficulties. . . . The account is nothing more than a literary offering."

"The problem of our day is that the Lutheran Church must develop a doctrine of the Scriptures for contemporary times. The *Brief Statement* is a 19th century document answering 19th century problems in the 19th century language. . . . My job as a professor on New Testament interpretation is to develop our understanding of the Bible for our time."

Answering the question of Scriptural authority, Dr. Scharlemann said: "For me Scripture has authority. Each one has to answer that problem himself." In reply to the question as to how we became branded as "Fundamentalists," his answer was simply that some of our leaders back in the 19th century arbitrarily classified ourselves as such in defense against the rise of scientific research, criticism, etc.

Our correspondent reports that "Interestingly, Dr. Scharlemann said the rumor about June 1 spread by a district president has been exaggerated; I had a meeting with the President and Vice-Presidents, and it was very lovely."

One of his local followers distributed copies of Dr. Scharlemann's essay on Revelation and Inspiration.

❶ False Teachers Dare Not be Trusted

Under the heading, "False Teachers Dare Not Be Trusted, Even Though They Retreat a Bit, But One Must Keep at Them Until They Roundly and Clearly Confess and Retract Their Error," Dr. C. F. W. Walther adduces Luther's discussion concerning the case of the arch-heretic Arius as an illustrative example of this truth (St. Louis Edit., XVI, 2208-2214; worth reading in its entirety). To Luther's discussion Walther then adds the following comment: "Would that all of those would only take this to heart who are immediately for making peace when opponents of pure doctrine begin to speak but halfway in such a manner that one can give it a good meaning. Had the ancient fathers been minded thus, then so far as they were concerned, the pure doctrine would have been lost already more than a thousand years ago, whereas it is worth more than heaven and earth; for on the pure Word of God there hinges our salvation, the consummation of which is to begin just when heaven and earth shall have passed away. Where such a great blessing is at stake, however, there the thing to do is to watch and see

that one is not cheated out of it by false spirits. For false spirits are slippery. They first admit as much and yield as far as they have to, and then wait for the time and opportunity again to move into the stronghold out of which they were driven." (*Lehre und Wehre*, XIV, 376-380.)

In the Missouri-Iowa Colloquy of 1867 Walther similarly said: "You know how the Church has always dealt with its teachers when they adhered to errors contrary to the foundation of faith. She could then not accept the fairest assurances if she did not have the certainty that they did not after all associate with them the old opinions. The Church has never found it possible to trust such men." (Beyer, p. 157; cp. also 174f.)

Another thing, most timely for our day of controversy concerning the Brief Statement that Walther said, is the following: "*It is not sufficient simply to say Yes to a proper confession. If this has been done, well and good. But then one must also arrange everything accordingly and seek to do what follows therefrom and what pure doctrine entails. Otherwise an oral and signed confession is nothing but sham-fighting, meant to rid one's neck of the uncomfortable counter-testimony of the orthodox and to stop their mouths.*" (L. u. W., XIV, 379.)

With all of this we are in fullest agreement. Not because Walther said it; but because it is simple, practical, life-and-death truth borne out by 1900 years of Church history.

Shall the San Francisco Resolution of 1959 with regard to the Brief Statement of the Doctrinal Position of the Missouri Synod go down in history as mere sham-fighting because of failure on the part of officials evangelically to put it into practice, perhaps from fear of the accusation that it is being used "as a club"?

● Dr. Behnken Voices Regrets for Synod's Doctrinal Discipline

THIENSVILLE — One of the climaxes in the discussion on matters of doctrine at the Synodical Conference Conclave of Theologians meeting at the Wisconsin synod seminary here for the last two weeks occurred last Thursday morning. Dr. John W. Behnken, president of the Lutheran Church-Missouri synod, apologized for the fact that some in the Missouri synod have caused tensions in the Synodical conference.

Dr. Behnken told the conclave:

"We, of the Missouri synod, realize that there are some individuals in our synod, who

have acted in violation of our resolutions at Saginaw and also in violation of Synodical Conference principles and practices. We realize that some of these men have not been disciplined as firmly and as quickly as they should have been. Discipline is not perfect and it is not perfect in the Missouri synod.

"Our meetings of the Synodical Conference committees and also this conclave have convinced me all the more that it is necessary to emphasize and put into practice firmer discipline. We shall do this as the grace of God enables and permits us to do it.

"We realize that the independent action on the part of a few—who by some are called intellectuals—has caused misgivings in the minds and in the hearts of our brethren and has contributed to the tensions within the Synodical Conference. We are sorry for these actions and we beg your pardon."

Badger Lutheran, Aug. 4, 1960.

● Synodical Conference Convention Recesses Until Next Spring

The Synodical Conference, convened in Milwaukee, Aug. 2-5, decided to recess until after Easter, 1961. *The entire program of the recessed convention is to be devoted to doctrinal issues disturbing the Conference.*

This resolution came about during discussion of an unprinted memorial from the Evangelical Lutheran Synod, on the last day of the convention. Discussion showed that there was considerable dissatisfaction over the recommendation (III) regarding this memorial by the floor committee, which had not met previous to the convention and seemed to have difficulty getting its reports before the convention until a late hour. The resolution for a recessed meeting next year, submitted by the Presidium of the Synodical Conference and the Synodical Presidents, was read by Prof. W. Bouman, secretary, and introduced by a substitute motion.

During discussion of the substitute motion calling for a recessed convention, Pres. Behnken repeated in substance the apology concerning failure of discipline within the Missouri Synod which had already been offered at the Conclave of Theologians in Thiensville, July 20-30. (Cp. previous article.) Transgression of the Saginaw Resolutions of 1944 concerning Prayer Fellowship by unnamed individuals was emphasized by Pres. Behnken. He also promised that, if this would be of any help toward saving the Synodical Conference, he would see to it that there would be no joint

prayer at conferences with National Lutheran Council Lutherans. A Milwaukee pastor, the Rev. Herman W. Cares (Wisconsin Synod), then rose to state that he did not want the impression left as though Prayer Fellowship were the only issue before the Synodical Conference; that there are many more issues. The Rev. Carl A. Gaertner, of Dallas, First Vice-president of the Texas District (Missouri Synod), with the fact in mind that the same delegates who were at this convention are to return next spring, stated: Many of us who have come here have a sense of frustration; when I come back, I don't want to hear discussion of just a lot of committee reports. I want to have a chance to *discuss the real issues that are involved*, on the basis of the Word of God. A Wisconsin Synod layman, Paul Hennig of Morton Grove, Ill., called attention to the fact that a special meeting of laymen at the convention had been called the previous evening. At this meeting, he said, the one thing that was deplored was that *laymen of the Missouri Synod are uninformed* as regards issues threatening the continuance of our fellowship.

No objections were voiced to the substitute Motion. A few nays which were heard when the motion was called were by men who were obviously impatient with any kind of further delay. (One of these few, who sat near us, was a Missouri pastor.)

Overseas brethren, in England, Germany, Australia, Brazil, and India, who were at the recent Theological Conclave, are to lend assistance by evaluating issues before the recessed convention. The full resolution regarding a recessed convention is as follows:

Resolution Regarding a Recessed Convention

WHEREAS, It is obvious that the time remaining at this Convention is insufficient to deal with the central problems of the Synodical Conference, and

WHEREAS, Time is required to carry out the resolutions of the Convention regarding the assistance of our overseas brethren, and

WHEREAS, Every possible avenue should be explored for the purpose of being led to God-pleasing solutions of our problems, therefore be it

Resolved, That this Convention be convoked for a recessed meeting after Easter, 1961, and be it further

Resolved, That the Praesidium of the Synodical Conference together with the several Synodical Presidents, be empowered to determine exact time and place, and be it further

Resolved, That the entire program of the recessed Convention be devoted to the doctrinal issues, and be it further

Resolved, That the Synodical Conference Praesidium and the Synodical Presidents be designated the interim committee to deal with all matters related to our current problems, and be it finally

Resolved, That all members of the Synodical Conference be asked to keep the welfare of the Synodical Conference and of the Kingdom of our Lord, Jesus Christ in their unceasing intercessions before our heavenly Father.

Submitted by
The Praesidium of the Synodical Conference
and
The Synodical Presidents

● Review of Publications

Woman to Woman, by Eugenia Price. Zondervan Publishing House; Grand Rapids, Mich. \$2.95.

Miss Price says of her book: "I have tried to show the altogether amazing difference it makes whether or not a woman's life is Christ-controlled." She succeeds in doing this, in 18 informal, frank, and easy to read chapters, which "cover the potential trouble areas in a woman's life all the way from her disposition to the ways she faces death." Any woman will profit spiritually by reading this splendid book, which would make an appreciated gift. Many a minister might also be helped by the suggestions given by Miss Price, in his ministry to the women in his congregation.

Revelation and the Bible, Contemporary Evangelical Thought, edited by Carl F. H. Henry. Baker Book House, Grand Rapids 6, Mich. 413 pages 6½x9½. \$6.00.

This book is a veritable library comprehensively dealing with the dominant and crucial issue of today: Are the Scriptures the supreme and final authority in all matters of religious faith and practice? Over against neo-orthodoxy which denies that the Bible is the written revelation of God, the *inerrant* Word of God, twenty-four conservative theologians from England, Scotland, Holland, France, and America have joined hands in defending and upholding plenary verbal inspiration.

Seventy years ago Dr. G. Stoeckhardt could still tell a Missouri Synod Pastoral Conference,

"Thank God, no sympathy for the modern theological wisdom is noticeable in our circles." But this year (1959) a Concordia Seminary professor publicly and openly attacked plenary verbal inspiration before the Northern Illinois District Pastoral Conference and espoused the rationalism of neo-orthodoxy as the teaching of Scripture. He denied that in a primary sense the Scriptures are in themselves a revelation and contended that the sacred writers under "special illumination" gave their witness to God's faithfulness "from within their personal limitations in terms of historical, geographical, or scientific information." The St. Louis professor declared that "the time has come to insist that the word 'inerrancy' is inappropriately used of the Scriptures. . . . The proper Biblical concept for this aspect of the Scriptures is reliability." He also repeated the charge of bibliolatry or worshipping the letter of the Bible.

In view of the fact that plenary verbal inspiration has now become a public issue within our circles we would heartily recommend *Revelation and the Bible* to all of our readers. It is a book that must be studied in order to receive its full impact. So that our readers may get at least a taste of what is in store for them if they acquire this book, we are, immediately following this review, publishing extensive excerpts from the chapter entitled "Contemporary Views of Revelation."

D.

● The Rise of Post-Liberal Theology

"The first World War seemed to explode quite decisively the eschatology of inevitable progress, and led to a deep-seated uncertainty as to the rightness of the anthropocentric view of religion which had so gaily sponsored it. In this situation, two significant theological movements appeared, each stressing from complementary angles of approach the reality of the revealing action whereby God speaks to sinful man in judgment and mercy. The first was the dialectical 'crisis-theology' of Karl Barth, which summoned the Church in the name of God to humble herself and listen to his catastrophic Word. The second was the 'Biblical theology' movement, which first became articulate in English through the work of Sir Edwyn Hoskyns, calling the Biblical scholar in the name of historical objectivity to recognize that the Bible cannot warrantably be treated as a book of mystical devotion, nor as a hard core of non-supernatural history overlaid with unauthentic theology, but that it must be read as a churchly con-

fession of faith in a God who has spoken and speaks still. These two movements, linked together in all manner of combinations, are the parent stems from which the theology of the past generation has grown. Taking as their own starting-point the reality of divine revelation, they have forced the Church to reconsider this theme with renewed seriousness, and to recognize that the proper task of theology is not reading off the surface level of the mind of man, as subjectivism supposed, but receiving, expounding and obeying the Word of God.

"But this raises a crucial and complex problem for the theologian of the 'post-liberal' age: how are we to conceive of the Word of God! in what relation does it stand to the Bible, and the Bible to it? The complexity of this issue in the minds of present-day theologians arises from the fact that they suppose themselves to be standing amid the wreckage of two fallen idols. On the one hand, the older orthodoxy, which recognized the reality of revelation and sought to build on it, was founded on belief in verbal inspiration and inerrancy; but these beliefs, it is said, have collapsed before the onslaught of Biblical criticism, and are no longer tenable. On the other hand, nineteenth century liberalism, with all its devotion to Biblical science and the study of the religious consciousness, left no room for revelation at all; and that is seen not to be satisfactory either. A new synthesis is held to be required, incorporating what was right and avoiding what was wrong in both the older views. The problem, therefore, as modern theology conceives it, is this: how can the concept of divine revelation through the Bible be re-introduced without reverting to the old, 'unscientific' equation of the Bible with the Word of God? It is admitted that the Biblical idea of revelation must be in some sense normative; and the main strands in the Biblical idea — that revelation is a gracious act of God causing men to know him; that his self-communication has an objective content; that faith and unbelief are correlative to revelation, the former meaning reception of it, the latter, rejection; that the subject matter of revelation concerns Jesus Christ; and that the act of revelation is effected, and its content mediated, through Scripture — are matters of general recognition. It is seen, too, that Schleiermacherian mysticism, which denies the reality of revelation *in toto*, and naturalistic rationalism, which substitutes for faith in what God has said faith in what I think, are both wrong in principle. Yet, it is said, we cannot go back

on the liberal view of the Bible. Hence the problem crystallizes itself as follows: how can we do justice to the reality and intelligibility of revelation without recourse to the concept of revealed truth? How can we affirm the accessibility of revelation in Scripture without committing ourselves to belief in the absolute trustworthiness of the Biblical record? How can we assert the divine authority of Biblical revelation without foreclosing the possibility — indeed, it would be said, the proved reality — of human error in Scripture. Or, putting it the other way round, how on the basis of the nineteenth century view of the Bible can we vindicate the objectivity and givenness of revelation, and so keep out of the pitfalls of mysticism and rationalism? Plainly, this is a problem of some difficulty. *Prima facie*, it would seem to be an inquiry after ways and means of having one's cake and eating it. The aim proposed is, not to withdraw the Bible from the acid-bath of rationalistic criticism, but to find something to add to the bath to neutralize its corrosive effects. The problem is, how to enthrone the Bible once more as judge of the errors of man while leaving man enthroned as judge of the errors of the Bible; how to commend the Bible as a true witness while continuing to charge it with falsehood. . . .

" . . . It is said, for instance, that modern study has proved that Scripture errs. . . . Again, it is held that to regard the Bible as written revelation is bibliolatry, diverting to Scripture honor due only to God. . . . 'There is no such thing as revealed truth. . . . There are truths of revelation, that is to say, propositions which express the results of correct thinking concerning revelation; but they are not themselves directly revealed.' . . . We are to regard Scripture as a human response and witness to revelation, but not in any sense revelation itself. . . . The effect of following the modern approach has naturally been to encourage a kind of Biblical double-talk, in which great play is made with Biblical terms, and Biblical categories are insisted on as the proper medium of voicing Christian faith, but these are then subjected to a rationalistic principle of interpretation which eliminates from them their basic Biblical meaning (e.g., a story such as that of the Fall is treated as *mythical*, significant and true as a symbol revealing the actual state of men today, but false if treated as the record of an objective historical happening). Thus theological currency has been debased, and a cloud of ambiguity now broods over much modern 'biblicism.' "

James I Packer, tutor at Tyndale Hall, Bristol, England, in *Revelation and the Bible*, pp. 93-98.

● Please Disseminate

Malone, Texas, Sept. 9, 1959.

To the Brethren of the Missouri Synod
Brethren in Christ:

I have talked at length with Dr. J. W. Behnken and Pres. Albert Jesse (without betraying confidences) and have been assured that much more has been done and is being done to safeguard our confessional standard than I had supposed. I was assured that action is contemplated also in matters not covered by my open letters. This all was a great comfort to me. I shall be comforted to a greater degree when the errors that have been publicly proclaimed by Missouri Synod men will have been publicly retracted.

In the interest of safeguarding our confessional standard I submit for your prayerful consideration the following propositions:

1. If we would retain pure Scriptural doctrine in a sinful world we must ever be mindful of our Lord's admonition: WATCH AND PRAY! Not one of us is immune to false doctrine! Matthew 26, 41.

2. Error publicly proclaimed becomes the responsibility of every one of us and it should be rebuked IMMEDIATELY and PUBLICLY. I Timothy 5, 20. PUBLIC action against the errorist MUST NOT CEASE until the error is PUBLICLY retracted.

3. It is wrong to rebuke only PRIVATELY a brother who proclaims error PUBLICLY. The error continues to do its damage if PUBLICLY unrebuked.

4. A sharp public rebuke is not inconsistent with love (*agape*) or with the spirit of meekness demanded by Gal. 6, 1, when dealing with one who proclaims error publicly. Paul rebuked Peter. Jesus rebuked Peter. Jesus rebuked the Pharisees. How sharp these rebukes! Yet who was more loving than Jesus in the state of humiliation, who had greater meekness? Meekness must not thwart necessary rebuke.

5. A rebuke need not be administered in person. Think of all the rebukes that occur in the *letters* of the New Testament.

6. A man who refuses to be bound by our confessional standard, and is ever straining against it, MUST NOT BE PERMITTED TO TEACH AT ANY OF OUR SCHOOLS.

7. Our schools are not open forums in which we train our workers to have ears always itching to hear new things. II Tim. 4, 34. Acts 17, 21. Their task is to inculcate a body of doctrine (among other things)—that which we KNOW to be the truth of God. The students must be taught to teach, spread, and defend this truth. That which opposes this truth may be used only to bring the truth into sharper focus. TO THIS END ONLY MEN WHO HOLD THIS TRUTH IN COMMON WITH US MAY LECTURE AND SPEAK TO THE STUDENTS. If the trumpet give an uncertain sound, who shall prepare himself to the battle? I Cor. 14, 8.

8. It is wrong for our publications to spread error and to recommend books that contain error without cautioning against it. It is doubly wrong for those same publications to refuse to publish rebukes of the errors they publicly proclaimed or recommended (by recommending the books).

9. To be soft on the public errorist is to be hard on the Truth of our Lord and on those whose souls are threatened by the error. We must not "love" the errorist more than we love Jesus.

10. We must never become anti-anti-errorist. I.e., we must never be soft on the errorist and hard on his rebuker.

11. No man, however wise, however many degrees he may have, is bigger than the Bible, bigger than our true confessional standard.

12. The Bible is the great leveller. Armed with the Word of God the lowly parish pastor is more than the equal of the learned errorist.

13. Our congregations must be informed of the bad as well as the good in our corporate body. Error is the concern of every individual Christian. This is especially true of error proclaimed publicly. To withhold such information from our people is to play into the hands of the errorist, and of the devil. It is like training a soldier to fight without identifying the enemy.

14. How horrible and morally indefensible it is for a member or a committee of Synod to use money dedicated to the defense and spread of truth to publish books attacking that truth!

15. LET NOBODY EVER, EVER, EVER TRY TO SILENCE ANYBODY WHO PUBLICLY DENOUNCES ERROR THAT IS PUBLICLY PROCLAIMED. PRAY THAT GOD GIVE HIM A HOLY ZEAL, A HOLY WISDOM, A HOLY COURAGE. PRAY, AND JOIN HIM, BE HE AN OFFICIAL, HUMBLE PASTOR, TEACHER, OR LAYMAN.

16. If a rebuker of error is misinformed, inform him. If the rebuker himself errs, rebuke HIM.

17. If we are not concerned over error, it is because we do not believe. By the grace of God I believed and believe, therefore have I spoken. Will you speak? Psalm 116, 10. II Cor. 4, 13.

One who is not worthy of the least of God's mercies,

Francis Machina

P.S.: I pray that it will not be necessary to send you any more letters.

[Edit. Note: Previous Open Letters by Pastor Francis Machina appeared in the Oct. and Nov. *Confessional Lutheran*.]

✪ The Biblical Concept of Truth

God is Truth, inasmuch as He really is as He manifests Himself, wills what He professes to will, and does what He has promised to do, His works being in full agreement with His words. (A. L. Graebner, *Doctrinal Theology*, p. 37.)

The words that denote *truth*, (*emeth* and *emunah* in the O.T., *aleetheia* in the N.T.), mean not only faithfulness, truthfulness, and loyalty as ascribed to persons, but also, objectively, accuracy of performance and certainty of fact. We say, for instance, that the resurrection of Christ is a divine truth, that is, a divine act, fact or event, most certainly true.

That *truth*, besides being the content of the Gospel, means "factual precision," will appear from the study of the following passages: When Jesus insisted that someone had touched Him, a woman came forward and "told Him all the truth," namely, what she had said to herself, and that she had touched His garment and was immediately cured. Mark 5:33. Here *truth* means an historical, clearly stated fact.—"I tell you the *truth*: It is expedient for you that I go away." John 16:7. Jesus is pointing up the specific fact that His going to the Father is to our advantage.

When Pilate asked: Art Thou a King? Jesus answered: "I am a King . . . I bear witness unto the *truth*." Here the specific truth, the precise fact, is that He is a King, a Ruler, who brings salvation to sinners and tells the world about it. John 18:37. In II Cor. 7:14 Paul says that his boasting on behalf of the Corinthian Christians "is found a *truth*," is found to be a reality.

Truth is *opposed to lie, error, mistake*. "I speak the truth in Christ, and lie not." I Tim. 2:7. "No lie is of the truth." I John 2:20. "The anointing teacheth you of all things, and is truth, and is no lie." I John 2:27. "Hereby we know the Spirit of Truth and spirit of error." I John 4:6. Truth is *all truth*, not mixed with error. Abraham's servant thanked the Lord because He had "led me in the *right way*" (Hebrew: *way of truth*) to fetch a wife for Isaac." Gen. 24:28.

Truth implies *certainty*. "Have not I written to thee excellent things in counsels and knowledge that I might make thee know the *certainty of the words of truth*, that thou mightest answer the words of truth to them that send unto thee?" Prov. 22:20, 21. In the Hebrew Bible the idea of certainty is expressed by *qosht*, which means *strict correctness, verity*, the strict correctness of the words of truth. Note also that here *written* instruction is referred to as truth. Not only the *spoken word*, but also the *written word*, Holy Scripture, is truth.

Truth *guards against being misled*. Is. 35:8 speaks of a highway, the way of holiness, "the wayfaring men, though fools, shall *not* err therein."

The *entire Word of God* is truth. Ps. 119:160 says, according to the original, "The sum of Thy word is truth." Luther's translation: "*Dein Wort ist nichts denn Wahrheit*," Thy Word is nothing but truth. And we appreciate the Son's prayer: "Sanctify them through Thy truth. Thy Word is truth." John 17:17.

Truth is *precious*. "Buy the truth, and sell it not." Prov. 23:23. "Buy wine and milk without money and without price." Is. 55:1.

—Contributed

❶ "Vilification and Abuse" of Dr. Scharlemann

Dr. Martin H. Scharlemann has recently written in the Summer, 1960 *Lutheran Chaplain*:

"Ordinarily, a column of this kind should omit what is too personal. But we shall make

an exception here. These past months have been a time of the most incredible personal vilification and abuse of this particular scribe. During this period many hundreds took out time to give assurance of their personal intercessions at the throne of grace. For these countless prayers and all other forms of encouragement my family joins me in saying, "Thank you! And God bless you!" (P. 26)

The Praesidium and Board of Control of Concordia Seminary have permitted Dr. Scharlemann to return to the classroom on return from his year of sabbatical leave. The above quotation from the *Lutheran Chaplain* again clearly indicates that Dr. Scharlemann still insists that his essays and articles have not contained false doctrine.

Dr. Scharlemann may now be willing to use more carefully guarded and deceptive phraseology. No new statement should be acceptable to the responsible officials of Synod unless Dr. Scharlemann has first acknowledged the false doctrines contained in his faculty essay of 1958; his essays, *The Bible as Record, Medium, and Witness and Revelation and Inspiration*; and his article *God is One*. If Dr. Scharlemann had recognized that these writings contained false doctrine, he would not consider himself "abused" or "vilified" when these writings are rejected, as they must be.

We too have prayed for Dr. Scharlemann, and we pray that the "hundreds who took time out to give assurance of their personal intercession at the throne of grace" asked the Lord to lead Dr. Scharlemann to acknowledge and retract his false doctrine.

❷ President Behnken Announces His Position in the Scharlemann Case

Toward the close of the district convention season President Behnken sent a letter (dated Aug. 22) to all pastors and teachers of the Missouri Synod in which he has announced his position regarding the Scharlemann Case. The letter reached us while this issue of the *Confessional Lutheran* was in the process of being printed. In a later issue we shall discuss the letter, which leaves the most critical issues unsettled. Meanwhile, the Confessional Lutheran Publicity Bureau has requested a meeting with President Behnken to make clear that the proposed settlement of the Scharlemann Case is Scripturally unacceptable.

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MOTTO: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." — 1 Cor. 1, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquillity, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXI

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Number 10

IN THIS ISSUE: A Prayer for Unity in Christ through God's Word — The Day of the Phony Dialog — Letter of a Congregation to Pres. Behnken — The Present Status of the Scharlemann Case in the Conflict With Modernism Within the Missouri Synod — A Word of Thanks — Dr. Scharlemann's Definition of Basic Terms in the Conflict With Modernism Within the Missouri Synod — Congregational Church Polity and the True Faith — Principles Concerning Synodical Membership — Lutherans at the Conference Table — Lutheran Catholics Within the Missouri Synod.

● A Prayer for Unity in Christ Through God's Word

Lord Jesus Christ, Thou didst once come from Thy heavenly Father to give unto Thy chosen Apostles the words of Life which He gave unto thee. Thou didst pray that He should, through this Word, which is Truth, set them apart from an evil world unto the service to which they were chosen to be given unto Thee.

But Thou didst not pray for Thy blessed Apostles alone. Thou didst pray also for all

who, to the end of time, should believe on Thee through their Word, the foundation of the Apostles and Prophets in which Thou Thyself art the Chief Cornerstone. Thou hast, by faith in Thee through that Word, separated us from a world that hates us because it hates Thee and Thy Word, unto that innermost unity of faith which an unbelieving world does not know. Graciously grant that we may never be drawn aside from Thee by anything in this world, least of all by any mere external union that falsely poses as love in Thy Name. Keep us truly in Thy Word

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"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

and Work, ever sanctified by faith that is in Thee through the Apostolic Word, unto Thy witness and service, to which Thou hast called us by Thy Spirit, even as we were chosen by God in Thee from all eternity. To that end, O Lord, we graciously pray, preserve unto us the divine Word in its purity in these false, evil days. Let nothing ever take that Word from us. Amen. — (John 17.)

☛ The Day of the Phony Dialog

A politician was complimented on a speech he had made. "That was an excellent talk," his admirer said; "I liked the straightforward way you dodged the issues."

There are church politicians, too. "Organization Men" who have been elected or appointed to office without due regard for their theological qualifications for the particular position they are to fill; or even precisely because of their lack of them, in a mere concern to hold an ecclesiastical organization together or to expand it. To what a high degree the fine art of using many words to say nothing, at least nothing to the point, has been developed by church politicians is almost unbelievable, particularly where doctrine is concerned; yet innumerable examples testify to this.

"The day of the phony dialog" is the way one writer has described it.

What makes this all the more strange, and serious, is that this is happening precisely in a day when the importance of "communicating" is being so strongly emphasized. We should make sure, we are told, when writing or speaking, that we are really "getting through." What makes things even more serious is the fact that there never was a time when the Church needed to speak out more plainly than it does today.

Let's make sure that we talk to the point and *communicate*, especially in controversy on which the life of our church may depend. And let's insist that opponents do the same in this day of the "phony dialog."

☛ Letter of a Congregation to President Behnken

Pres. J. W. Behnken, D.D. Trinity Ev. Luth. Church
210 N. Broadway Ridgeland at Erie
St. Louis 2, Missouri Oak Park, Ill.
Sept. 13, 1960

Dear President Behnken:

On March 11, 1960 Trinity Evangelical Lutheran Church, Oak Park, Ill., addressed three requests to you on matters vitally affecting

our Synod. To date we have received no answer to our queries regarding association with the National Council of Churches. Our petition for a prompt investigation of the doctrinal situation at our St. Louis seminary has brought us no response beyond your statement of April 2 that you had seen fit to turn the matter over to the president of the seminary. We have had no further word on the subject from either you or him. These facts demonstrate once again the propriety of our remarks on administrative delays in an earlier letter, to which you took exception.

Our pastor has acquainted us with your attempted resolution of the matter of Dr. Scharlemann's false teaching, as you report it in your August 22 letter "to all pastors and teacher of Synod." We are compelled by Holy Scripture's standards to reject the statement you have made as a resolution of the case. To mention at this time some of the considerations involved:

You quote Dr. Scharlemann as assuring you: "I have at all times [our emphasis] insisted on the verbal and plenary inspiration of Scripture." That must mean, then, that he defines "verbal," "plenary," "inspiration" differently than do we and our fathers, since he found it possible during those "all times" to speak freely and repeatedly of "factual mistakes" in the autographs of Scripture. As well, his reference to a "dynamic doctrine of inspiration" that is so popular among those who deny the inspiration of Scripture in all its parts and words.

Similarly, the Doctor's statements regarding the *Brief Statement* do not meet the issue. They do not define what he includes in "the doctrinal content of the *Brief Statement*," nor what meaning he attaches to "the attitude and approach toward Scripture that is represented in this document," nor do they suggest any regret for his disparaging comments of recent years on the *Brief Statement* and those who framed and adopted it.

The expression of willingness to retain the word "inerrancy" for the reason stated does not give assurance of a return to correct teaching, since false teachers have more than once used this word as referring to God and His revelation of Himself in His acts, instead of to Holy Writ, and have then found it possible, in view of God's "inerrancy," to speak of the "truthfulness and reliability" of Scripture, even while regarding it as a basically human production, with what that implies.

The plea that the essays in question were "exploratory," as so stated in the author's note to his Northern Illinois essay, is counter-

balanced by his insistence at the same time upon his "conviction," after "more than six years of investigation and reflection," that the essay mentioned is soundly biblical. Modern liberal theologians' practise of calling all theology "exploratory," on the premise that truth really cannot be arrived at in this life, may not be overlooked in this connection. Nor is the vigorous and repeated public advocacy of "exploratory" heresy to be tolerated in the church.

In your letter we find no reference to the article "God Is One" which was widely circulated in *The Lutheran Quarterly*, no recantation and repudiation of its blasphemous statements, just as there is no clear rejection or repudiation of the many antiscritptural assertions in the Doctor's several essays. Nothing less than such penitent repudiation, together with the removal of one so theologically unstable from professorial office, is essential for a God-pleasing clearance of the present shocking situation and for a beginning of restoration of doctrinal unity and peace in our midst.

We note your repeated reference to "attacks." We hold that such a description of the defense of God's Scripture against subversive error, as well as general reflections upon unnamed persons or groups, is not in place. We must ask you specifically: 1. Do you include Trinity Congregation among those whom you characterize in paragraph 3 of your letter? 2. The Texas District? 3. Do you hold that error publicly and repeatedly proclaimed may not be and is not to be promptly and publicly exposed and repudiated?

In closing we wish to repeat our regret that a scriptural conclusion of this perilous situation has not been effected. We insist that the explosion of error in our midst must be promptly and properly dealt with by true evangelical discipline, which takes into account both God's honor and the welfare of all souls affected. We pray that our Lord in mercy will yet bring that to pass in our dear, suffering church.

Yours in Christ's truth,
Trinity Evangelical Lutheran Church
E. L. Kreft, Secretary

• The Present Status of THE SCHARLEMMANN CASE in the Conflict With Modernism Within the Missouri Synod

A Factual Presentation and an Urgent Appeal

"Modern theology finds its starting-point in a denial that Scripture, as such, is revealed truth."

James I. Packer, an evangelical scholar, in Carl Henry's *Revelation and the Bible*, p. 96. "There is no such thing as revealed truth." Wm. Temple, a Modernist, in *Nature, Man, and God*, p. 317. "The Scriptures themselves are not a revelation." "An appreciation of the Scriptural view of truth is of considerable import for the interpreter. The Biblical documents reflect an understanding of truth as being bound to a personal relationship. What the sacred writers record and what they give their witness to is God's faithfulness in keeping His promises. They do so, moreover, from within their own personal limitations in historical, geographical or scientific information." Martin H. Scharlemann, *The Bible as Record, Witness and Medium*, p. 21:3; p. 12:4.—"The Word of the Lord is unto them a reproach; they have no delight in it." Jer. 6, 10.

The "Bend in the Road"

In the Christmas issue of the *Lutheran Chaplain*, 1958 (Missouri Synod) Dr. Martin H. Scharlemann of Concordia Seminary in St. Louis wrote: "As members of our church begin to focus their attention on the San Francisco convention, a pronounced change of mood seems to be taking place in our ranks. There appears to be a growing awareness that the time of pat answers in our theology is coming to a close. Ahead of us seems to be a sharp bend in the road, whose direction at this moment is not quite clear . . . we are suffering from all symptoms of imminent change . . . official attempts to hold the line at all costs. These are not new to church life. They always attend the birth of NEW MOVEMENTS. . . . No church body has as yet got through its adolescence without the growing pains that precede maturity. It is not likely that we shall escape them either." (Our emphases.)

What could this "bend in the road," this "imminent change," this "NEW MOVEMENT" be that Dr. Scharlemann talks about?

The St. Louis professor had already implemented what he speaks of. In February 1958 he presented to the faculty of Concordia Seminary St. Louis a paper on *The Inerrancy of Scripture*, which he denies therein. In this paper one can already see what Dr. Scharlemann had been envisioning beyond "the bend in the road," of which he has been speaking. That bend would indeed bring imminent change; it would bring movement, from the high road of confession of the historic faith of the Christian Church that the Bible is the Word of God in the sense of revealed truth, to the low road of Modernism, with its dim view of Scripture, which makes it deny that it is as such divinely revealed truth.

High synodical officials and seminary administrators are much averse to seeing this faculty paper discussed. They beg to have such a discussion dismissed on the plea that this document was to remain a top-drawer secret "within the faculty." There seems to be little concern about ascertaining just how the revealing document leaked out to others. An inquiry to Faculty President A. O. Fuerbringer regarding the paper elicited a reply from Faculty Secretary Rich. Caemmerer, dated Jan. 20 1960, which reads in part: "Its language and position is (sic) not necessarily that of Dr. Scharlemann or any member of the faculty at this time." Our readers will note a strange vagueness in this statement; no assurance is given that the rest of the faculty reject the position taken in the paper.

Facts in the Case

Dr. Scharlemann next implemented what he had written about the "bend in the road" in an essay on *Modern Theological Problems Regarding the Doctrine of the Word*, which was presented before pastors of the Atlantic District on Sept. 30 and Oct. 1, 1958, at Pocomo Crest. To their credit, let it be said, Dr. Scharlemann's views ran into opposition by members of the Atlantic District.

The Atlantic District essay of Dr. Scharlemann was followed by an essay on *The Bible as Record, Witness and Medium*, which he read in full to Synod's Council on Bible Study on April 3, 1959, and in part to the Northern Illinois District Pastoral Conference on April 7 and 8, 1959, in Melrose Park. In this essay Dr. Scharlemann advocates essentially the same views which were contained already in the former documents mentioned. Above all, he is most insistent in contending that the Bible as such is not the Word of God in the sense that it is revealed truth; and that indeed, "the Scriptures themselves are not a revelation;" that the Biblical concept of "truth" means TRUTHFULNESS or FAITHFULNESS (not factuality) and is to be restricted to God's Self-disclosure or revelation of Himself by His ACTIONS; that inerrancy is likewise to be restricted to God IN THIS REVELATION, and that the Bible's RELIABILITY is to be limited to its being the record of and witness to such actions. This is the basis of Dr. Scharlemann's whole theology and determines other teachings in his system of things. It coincides with the starting-point of present-day Modernism's theology which is DENIAL OF THE FACT THAT THE BIBLE, AS SUCH, IS REVEALED TRUTH. We shall later speak of the opposition with which Professor Scharlemann's de-

structive doctrine met within the Northern Illinois District.

In October, 1959, Dr. Scharlemann appeared before pastors of the Western District, the district in which our St. Louis seminary is located, to present identical views in an essay on *Revelation and Inspiration*. Dr. A. O. Fuerbringer, president of the seminary faculty, and as such a member of its Board of Control, was among those present. It has been reported that when a number of pastors questioned Dr. Scharlemann's denial, Pres. Fuerbringer came to his defense by stating that apparent disagreement was merely a matter of definition. With gratitude to Dr. Scharlemann, the District Office made copies of his paper available "as a guide" in "private studies and at Circuit Pastoral Conferences."

"A Great Stir and Disturbance" Is Caused

The above, together with what is yet to follow, is the real answer to the question, What are the facts in the Scharlemann Case?

Three of the members of the editorial staff of the *Confessional Lutheran*, who had heard Dr. Scharlemann at the Northern Illinois Pastoral Conference and one or the other of whom had obtained the floor and actively engaged in discussion with him on that occasion, promptly got in touch with the essayist (as did also others). Denying them a copy of his essay (*The Bible as Record, Witness and Medium*), even though they offered to pay any expense that might be incurred in this, the St. Louis professor wrote one of them (April 15, 1959): "I believe I made it abundantly clear at the sessions of the Northern Illinois District Pastoral Conference that no copy of my paper was available, because it is the first draft of a chapter in a book."

Correspondence between Dr. Scharlemann and one subscriber to the *Confessional Lutheran*, a professor of one of our institutions, culminated in a letter by Dr. Scharlemann (May 22, 1959) from which we have taken the following. "... I did not want this correspondence to descend to the ridiculous. It is getting that way. When you indicate that you are asking a second person to join you in admonishing me, you are completely out of order. You have neither occasion nor authority for that kind of activity. I want that very clearly understood at this point. I will not be present at any such occasion. In fact, I think it rather presumptuous on your part even to make such a suggestion. I am charitably assuming that this remark of yours is not to be taken too seriously. ... If you really have any justification for misgivings, the

proper channels are through your District President to our Board of Directors. I am under an ordination and installation vow, which was repeated when I took up the job here at the Seminary. To this I have been completely true. For you to assume otherwise is a breach of the Eighth Commandment, particularly when there is no shred of evidence for anything, except your own suspicion. I will not continue this correspondence unless it shifts to a different level. ..."

Persistent efforts of a large number of pastors within the Northern Illinois District resulted in Dr. Scharlemann's releasing his essay, and multigraphed copies were provided through the District Office.

In November, 1959, Dr. Scharlemann returned to the Northern Illinois District, to defend his denials most vehemently against strenuous objections which continued to be voiced against them by a considerable number of members of the conference. The meeting was held at First St. Paul's Church in Chicago. Since the host congregation was the one in whose church the Missouri Synod was organized, in 1847, one of the pastors who was present expressed his deep concern lest the place where Missouri's cradle once stood might also prove the site of its demise.

Meanwhile, the St. Louis Lutheran had already on March 21 (1959) announced that the Graduate School of Concordia Seminary was "emerging," as revealed by Dr. Scharlemann, who was Director of Graduate Studies until recently. "In addition to serving Lutherans of every synod," the announcement explained, "The department has also enrolled students from other denominations including Episcopalian, Methodist, Baptist, and one Mennonite. ... At the present time the school is also directing a research project in the area of PRINCIPLES OF INTERPRETATION. The results of the project are expected to be in print in 1962. Working on the project are Dr. Otto A. Piper of Princeton, Dr. Krister Stendhal of Harvard, and Drs. Paul Bretscher, Martin H. Franzmann, Alfred von Rohr Sauer and Martin H. Scharlemann of the local seminary, and Dr. Horace Hummel, presently of Heidelberg University in Germany." (Our emphasis.) Dr. Piper and Dr. Stendhal are complete Modernists. Dr. Hummel, who is afflicted with the same disease, was permitted to teach at Concordia Seminary for a while; he is now a member of the faculty of the ALC Wartburg Seminary in Dubuque. Dr. Scharlemann, who received a \$2,500.00 grant for this purpose from the Lutheran Brotherhood, spent a year of sabbatical leave (1959-1960)

in research as a faculty fellow of the notorious Union Theological Seminary in New York.

Of his essay, *The Bible as Record, Witness, and Medium*, Dr. Scharlemann himself says (Author's Note): "Frankly, the essay is an attempt to thread a solid path through all the discussions in contemporary theology on the nature of the Bible. It is the product of more than six years of investigation and reflection." The professor seems to have made the "bend in the road" quite some time ago!

The San Francisco Convention

Meanwhile, protests had reached such proportions in our synod that the well-known resolution reenforcing the requirement that professors teach in harmony with Missouri's doctrinal position as contained e.g. in its Brief Statement was adopted at the 1959 convention in San Francisco. Strenuous efforts by Dr. Scharlemann and Dr. Repp, the Academic Dean of Concordia Seminary, to beat down that resolution were overwhelmingly defeated. (One member of the convention, Pastor Robert Lindemann of New York, requested that his "Nay" be recorded in the Minutes.)

In reporting Missouri's San Francisco convention, the *Lutherischer Rundblick*, the quarterly Lutheran Review of our Lutheran Free Church brethren in Germany, commented: "The statements of Dr. Scharlemann in a youth magazine (the *Walther League Messenger* is meant) concerning the conduct of Missouri in its negotiations with other churches as reported by the Press Service of the Lutheran World Federation, do not become less incorrect because they are given out by a chagrined (*veraergert*) Missourian who *did not succeed in changing the course of his church*." (The Summer, 1960, *Lutheran Chaplain*, by the way, lent itself to similar remarks by Dr. Scharlemann.)

In other words, the Missouri Synod did not take the "bend in the road" at its San Francisco convention. On the contrary. The right kind of people seemed to be in the driver's seat; delegates were not at all in the "pronounced change of mood" that Dr. Scharlemann had been envisioning. They were anything but bent on "imminent change," and the new "MOVEMENT" which Dr. Scharlemann forecast. Instead, the convention presented Missouri's officialdom with a mandate for evangelical discipline based on Missouri's confession of its doctrinal position as contained e.g. in the Brief Statement. (Note: Dr. Repp renewed his attack on the Brief Statement resolution at the recent Fiscal Conference at Valparaiso, Sept. 7-14.)

After San Francisco

What has happened since the San Francisco Convention?

While Dr. Scharlemann has continued to press his false views concerning revelation—his denial that the Scriptures as such are revealed truth (to mention but one instance, at Detroit on June 8 of the present year)—the English and Atlantic Districts have jumped openly into the fray at their recent conventions with resolutions seeking to overthrow the San Francisco resolution regarding the Brief Statement. Efforts of officials toward applying evangelical discipline in line with the San Francisco resolution are in such places being met by liberal resistance. Reporting action of the English District to his congregation in its parish paper (Grace Church, Oberlin, Ohio, July, 1960), Pastor Wayne Saffen, a member of that district, who in August removed to Chicago to accept a call as campus pastor at Chicago University, has stated: "Synod's Vice-President, Rev. R. Wiederanders, was present to defend the Synodical position and plead for the strengthening of executive disciplinary powers. He was listened to respectfully, but *rebuffed*, when the District resolved to memorialize Synod in Cleveland in 1962 to declare its previous resolution unconstitutional." (Our emphasis.) Pastor Saffen, by the way, reports that he "has written the discussion guide for Lutheran student groups on the Brief Statement for the Commission on College and University work." In reply to a request for a copy of this guide we were informed by the executive secretary of the commission that it is currently undergoing censorship by a member of Synod's committee on Doctrinal Unity. We have been promised a copy "if and when" it is "released to campus pastors for their Special Interest Group Work in the area of Christian Doctrine."

Throughout the 1960 district convention season, which began in April (1960), members of the Presidium and/or representatives of the St. Louis faculty presented (*orally*) statements which Dr. Scharlemann had given to the Seminary Board of Control in writing. These were used toward restraining districts from adopting resolutions adverse to the professor's position. Toward the close of the convention season, on Aug. 22, 1960, the President of Synod finally released a letter to pastors and teachers of the Missouri Synod in which his position in this fateful matter was announced. Since our many lay readers did not receive a copy of this letter we are publishing it, as follows:

President Behnken's Letter

To all Pastors and Teachers of Synod
Dear Brethren in Christ:

You should have received these lines about a month sooner. I realize that pastors and teachers throughout Synod have been waiting for the information which this letter contains. Meetings, meetings, and more meetings prompt me to ask you to pardon me.

Dr. Martin H. Scharlemann, a member of our Seminary faculty in St. Louis, delivered two essays: "The Bible as Record, Witness and Medium of Revelation" (*sic*) and "Revelation and Inspiration." Dr. Scharlemann has told us repeatedly that he intended these essays to be of an exploratory nature only and were not to be construed as the last word on the subject under discussion.

However, the essays caused a great stir and disturbance in many hearts. Letters received clearly indicate that. Unfortunately, some resorted to all manner of attacks both orally and in print, as well as in so-called "open letters," without getting in touch with the essayist. Some of these attacks were directed even against the entire faculty, the Board of Control, and the *Praesidium* of Synod.

What are the facts? This matter has received proper attention, not in a legalistic but in a true evangelical manner. The executives and members of the faculty, the Seminary Board of Control, and the *Praesidium* of Synod have had thorough interviews with Dr. Scharlemann.

We herewith wish to report that we are grateful that Dr. Scharlemann, who stated, "As one feature of my exploratory essays, I made the suggestion that the term 'inerrancy' ought no longer to be used," has experienced a change of mind and heart. He assured us as well as the Board of Control: "From my correspondence, however, and from various discussions with pastoral conferences (notably on Easter Monday in St. Paul-Minneapolis), with the Seminary faculty, and with the *Praesidium*, I came to the conclusion that we must continue to use the word, because, among us, this term stands for the complete truthfulness and utter reliability of every word in Scripture. And I, for my person, want no part in any activity which would tend to destroy this view of the perfection and majesty of the Scriptures."

Dr. Scharlemann gave us also the following assurances: "I have at all times insisted on the verbal and plenary inspiration of Scripture. In fact, I have tried to point out that it is impossible to uphold and retain an ade-

quate view of the authority of the Bible without a dynamic doctrine of inspiration that applies to the Scriptures in all their parts. That is to say, I accept every word of Scripture as being fully inspired and therefore the word of God."

Furthermore, Dr. Scharlemann voluntarily assured us that he accepts the *Brief Statement*. He states: "I am fully aware of the fact that all of us teachers at synodical institutions have a very special responsibility to reflect the attitude and approach toward Scripture that is represented by this document. I have personally always accepted and believed the doctrinal content of the *Brief Statement*."

Brethren we are thankful that God led Dr. Scharlemann to speak as he did. We believe him. We feel convinced that he will teach and defend the position which our Synod has ever held about the divine inspiration, the infallibility and inerrancy and the unquestionable authority of Holy Writ. Our prayer is that God may graciously bless him and all our professors with deep loyalty to Holy Scriptures and our Lutheran Confessions, with ever-increasing determination to train future workers in Christ's kingdom who will be faithful and conscientious in preserving the precious heritage which God graciously entrusted to our beloved Synod.

I sincerely hope that the above information may put an end to the disturbance and to the many attacks mentioned above, and that it may lead us all to thank God that His truth has prevailed and to pray more earnestly and more fervently for our colleges and seminaries, our professors and students. "The effectual fervent prayer of a righteous man availeth much."

Yours in Christ,

J. W. Behnken

Attacks

It is indeed true in a sense "that pastors and teachers throughout Synod have been waiting for the information which this letter contains"—and laymen, too, and whole congregations, for at least a year and more. And yet, frankly, we have not been looking for "the information which this letter contains." We shall have to say a great deal about this letter. For the present we shall have to confine ourselves to just some matters in it.

The letter speaks of "attacks" (three times), "all manner of attacks," which are deplored.

Yes, unfortunately, there *have* been attacks and no one can deplore this fact more than we do. As has been shown, Dr Scharle-

mann has been attacking the BIBLE. He says that it is not as such the Word of God speaking to us.

But, plainly, this is not what is deplored in the letter before us. What is deplored is rather the fact that there are those—thank God!—*who out of love for Holy Writ have promptly and publicly rejected Dr. Scharlemann's public attacks on Holy Scripture, which have indeed "caused a great stir and disturbance in many hearts."* The situation being what it unfortunately is, such rejections will have to be continued. We must lament, "Woe is me, my mother, that thou hast borne me a man of strife and of contention to the whole earth!" But we take comfort in the fact that Jeremiah (15, 10) and other true spokesmen of God had to voice this same lament before us. No one less than our Lord Himself, whom the highest church dignitaries of their day consigned to the Cross, has moreover, assured us that His disciples should, also in such a respect, not expect to be above their Master. We believe His Word implicitly and absolutely.

The letter before us states: "Dr. Scharleman has assured us that he accepts the Brief Statement." The evidence offered for such a statement, however, fails to bear this out; it, in fact, testifies to the contrary. For this evidence cites the following *cautiously guarded statement which contains a most careful limiting clause: "I have personally always accepted and believed the doctrinal content of the Brief Statement."* (Our emphasis. More on this at a later date.)

This striking statement, "I have *always* accepted and believed the doctrinal content of the Brief Statement" and the equally striking statement, "I have *at all times* insisted on the verbal and plenary inspiration of Scripture," are in fact the most revealing statements in this entire letter. (Our emphasis.)

These two statements demonstrate most convincingly Dr. Scharlemann's determined insistence THAT THERE IS REALLY NOTHING ESSENTIALLY WRONG IN HIS VARIOUS ESSAYS AND IN HIS ARTICLE, "GOD IS ONE." This is possible only because he has his own "dynamic" doctrine of inspiration.

As stated in the Presidial Letter, Prof. Scharlemann's statement of his doctrine of Inspiration reads: "That is to say, I accept every word of Scripture as being fully inspired and therefore the word of God."

Now, what can be wrong with such a statement?

Luther complained that already in his day false teachers were changing everything by false definitions. In a written statement to the Board of Control Dr. Scharlemann has admitted that his essays contain many sentences that can be "readily misunderstood." There is, however, no need to misunderstand Dr. Scharlemann. For *WE KNOW HIS DEFINITIONS, from his essays, concerning which he contends to this day that there is really nothing wrong in them.* In another article in this issue of our journal we are briefly reviewing Dr. Scharlemann's definition of such basic terms as "revelation," "word—Word(s) of God," "Scripture," "truth," "inerrancy," "inspiration—verbal and plenary inspiration." On the basis of these he continues to restate over and over again, in ever new formulation, what he has been contending for all this while. We have referred to Dr. Scharlemann's definition of "inspiration" in that article. *THE EVANGELICAL CAUSE, the faith which was once delivered unto the saints, for which we are in the Lord and in the power of His might contending in the Conflict against Modernism in our synod is too stupendous to permit ourselves to be deceived or to deceive ourselves about it in this matter.*

The Presidial Letter in the Scharlemann Case must, of evangelical necessity, be REJECTED as a settlement of the issue of Modernistic teachings about the Bible, or as a truce, with Dr. Scharlemann and with anyone else who may be supporting his fundamentally false views by which he has now for several years been causing division and offense contrary to the doctrine which we have learned.

This must be done because, regardless how the statements cited in the Presidial Letter may be understood by the one party to the 'agreement,' *there is no excuse for not knowing what they mean to Dr. Scharlemann.* This is crystal-clear from the incontrovertible and overwhelming evidence presented in what Dr. Scharlemann has written about revelation, inspiration, and related matters, in his essays and in his article "God is One."

Nor can it be overlooked that responsibility for protraction of the Controversy with Modernism in the Missouri Synod, not to say capitulation, must be borne by those who have been subjecting us all this while to just such "long and dangerous digressions" as the Lutheran Church warns against in its Christian Book of Concord. Had such warning been heeded from the beginning, the long continued offense to which our Church has been subjected and still is being subjected would have been avoided.

And it is here alone that the road to restoration to true evangelical God-pleasing unity still lies; anything to the contrary must prove terrible self-deception at best.

We remain pledged with our whole being to an evangelical Scriptural program, which requires us earnestly to contend for the faith which was once delivered to the saints. And we stand ready, under God, to move forward in that program with any and all who unequivocally share it. We cannot do otherwise, so help us God!

The issue is one of either remaining true to Christ and His Word or yielding to men.

SANCTIFY US THROUGH THY TRUTH, O LORD; THY WORD IS TRUTH. (John 17, 17.)

THE "BEND IN THE ROAD" DARE NOT BE MADE!

Our Unrelenting Plea

We continue our insistent and unrelenting plea —

That the destructive errors confronting us in this conflict with Modernism within the Missouri Synod be distinctly repudiated; (that the Bible is not the Word of God in the sense that God speaks to us in its every word; that the Scriptures themselves are not a revelation; that they are not, as such, revealed truth,—in the sense of factuality; that the term "inerrancy" is inappropriately applied to Scripture, by insisting that it means *truthfulness* restricted to God and *reliability* within a limited sphere of Scripture; etc.)

That Dr. Scharlemann be removed from the teaching ministry of our Church, because of doctrinal instability;

That there be an immediate, impartial, and thorough investigation of the administration of our St. Louis seminary to determine what has made the present situation possible;

That there be a thorough examination of the doctrinal position of every member of the St. Louis faculty;

That, through proper evangelical discipline, true doctrinal unity be restored to our Church forthwith.

Note: Increasing demands for a general call for a larger free conference continue to arise while realignment of Lutherans, through unionistic mergers on the one hand and organization of at least one confessional group (The Church of the Lutheran Confession) on the other hand are in progress.

☉ A Word of Thanks

We wish sincerely to thank our constantly increasing number of *lay subscribers* for their efforts in enlisting the attention and earnest support of others in the great evangelical cause for which we are being forced to contend in this darkest and most critical hour in the history of our beloved Missouri Synod. May God for Christ's sake redouble such efforts and rouse our good people everywhere to take a most active and unyielding part in this great Battle for the Bible that is going on within our Church so that His Truth may prevail among US. Cp. Luther's explanation of the first three Petitions of the Lord's Prayer in the Small Catechism!

"Dear Father, we pray, give us first Thy Word, that the Gospel be preached properly throughout the world; and secondly, that it be received in faith, and work and live in us, so that through the Word and the power of the Holy Ghost Thy kingdom may prevail among us, and the kingdom of the devil be put down, that he may have no right or power over us, until at last it shall be utterly destroyed, and sin, death, and hell shall be exterminated, that we may live forever in perfect righteousness and blessedness." (Luther, Large Catechism, Second Petition of the Lord's Prayer; Book of Concord, Trigl. Edit., p. 713:54.)

☉ Dr. Scharlemann's Definition of Basic Terms in the Conflict With Modernism Within the Missouri Synod

"Go to, let us go down and there confound their language, that they may not understand one another's speech."—Gen. 11, 7.

In another article we have stated that Dr. Scharlemann has in a written statement to the Board of Control of Concordia Seminary in St. Louis admitted that his essays (which are destroying the unity of our church) contain many sentences which can be "readily misunderstood." We have added that there is, however, no need to misunderstand the professor in this Controversy with Modernism within the Missouri Synod. For, *we know his definitions* of basic theological terms from his essays, concerning which he contends to this day that there is nothing essentially wrong with them.

We shall here review some of Dr. Scharlemann's basic definitions of theological terms. This review may at the same time serve to some extent as an introduction to Modern theology for such as may feel the need of such an introduction.

Note: All emphases in this article are ours.

Revelation

"Revelation may be described as that divine action which caused the mighty acts of God to take place." (The Bible etc., p. 20:5.)

"Revelation is event in the sense that it is God at work offering Himself in communion through those ACTIONS that are recorded by and witnessed to by prophets, apostles, poets, wise men, and evangelists." (The Bible etc., p. 22:2.)

"The Scriptures themselves are not a revelation." (The Bible etc., p. 21:3.)

Word—Word(s) of God

"The whole distinction between *logos* and *ergon*, between word and work, is a Greek idea which is not reflected in Biblical usage." (The Bible etc., p. 14:6.)

"The expression 'word of God' is used with particular reference to those ACTS of God by which He manifested His redemptive power. . . . The 'Words of God,' His mighty acts." (The Bible etc., p. 14:6; 15:5.)

Scripture

(Cp. above: "The Scriptures themselves are not a revelation." The Bible etc., p. 21:3.)

"We may, therefore, confidently speak of the Bible as the record of and witness to THE SAVING WILL AND REDEMPTIVE ACTIVITY OF GOD. It is in this way that the Scriptures serve as a medium of revelation in every generation." (The Bible etc., p. 2:3.)

—Note here Dr. Scharlemann's double limitation: The Scriptures are only a "medium of" a revelation which is limited to the saving will and redemptive activity of which the Bible is a record and to which it witnesses. It may be added that Dr. Scharlemann speaks of Christ Himself in like terms: "Now, if even this life was one of witness, how much more is the record of it a witness to revelation rather than a revelation in itself." The Bible etc., p. 20:1. (Over against which cp. e.g. John 1, 14; I John 1, 1-3.)

Truth

"An appreciation of the Scriptural view of truth is of considerable importance for the interpreter. The Biblical documents reflect an understanding of truth as being bound to a personal relationship. What the sacred writers record and what they give their witness to is God's FAITHFULNESS in keeping His promises. They do so, moreover, from within their own personal limitations in terms of his-

torical, geographical, or scientific information." (The Bible etc., p. 12:4.)

"In no instance does it (the Biblical concept of truth) signify factual precision, as truth is usually understood today." (The Bible etc., p. 12:2.)

Using the term "inerrancy" suggests that the primary concern of the Bible is to furnish information of some sort or another. If the Scriptures were a collection of truths rather than A RECORDED TESTIMONY TO the Truth [faithfulness] of God Himself, there might be some justification for this term." (The Bible etc., p. 14:4.) — Actually, the Bible is both, divinely revealed truth from beginning to end, and God's own exhibition of His faithfulness in Christ; in Dr. Scharlemann's definition of Truth we have one of the common fallacies of opposition with which Modernism operates.

Inerrancy

"The time has come to insist that the word 'inerrancy' is INAPPROPRIATELY applied to THE SCRIPTURES. In the first place, it obscures the nature of Biblical revelation; for it is a term used on the level of observation and factual precision. But THIS notion of truth is not found in the Scriptures." (The Bible etc., p. 14:1.) — Note that it is his false basic conception of revelation that determines for Dr. Scharlemann his equally false conception of truth and inerrancy. To him God is truthful and inerrant; Scripture, not being in itself a revelation or, what is the same, God speaking to us in its every word, is not as such, inerrant, according to Dr. Scharlemann.

(Immediate continuation of the above): "Moreover, using the term 'inerrancy' suggests that the primary concern of the Bible is to furnish information of some sort or another. If the Scriptures were a collection of truths rather than a recorded testimony to the Truth [truth, to Dr. Scharlemann, means faithfulness] of God Himself, there might be some justification for the use of this term. As the case for revelation now stands, any use of the term is at best misleading." — Note, first again, that Dr. Scharlemann's false views are based on his false fundamental concept of revelation. Then remember, in the second place, that to him the word "truth" is limited to meaning faithfulness. And, finally, note that the professor limits his assertion of this faithfulness to God Himself, denying it to the Scriptures as such as though they were not indeed God's Word in the sense of God's speaking to us, or revealed truth, in their every word.

(Again continuing immediately where we broke off above, Dr. Scharlemann goes on to say in the next paragraph): "The proper concept for this aspect of the Scriptures [that is, its being a mere recorded testimony to the faithfulness of God] is reliability, [instead of 'inerrancy']. God reveals Himself as utterly dependable in keeping His promises and carrying out His will. The Scriptural documents serve as *witnesses* to this revelation. They must, therefore, be understood as reliable within the framework of the single function of the Bible, which is to 'make us wise unto salvation.'"—Here note first of all how Dr. Scharlemann *limits the function of the Bible*. (Over against which cp. e.g. II Tim. 3, 16f; Tit. 1, 9.) Then note the narrow field to which he reduces the reliability of the Scriptures. He goes on immediately to repeat this limitation: "There can be little doubt of the fact that the sacred documents under discussion, as well as the decisions on their canonicity, imply and assume the complete faithfulness of their respective authors as *witnesses to THE SAVING EVENTS RECORDED THERE*." (The Bible etc., p. 13f.)

In his Statement in the Fuerbringer Letter to our clergy on Feb. 11, 1960, where he reasserts all of the above notions, Dr. Scharlemann says: "Anything you may have read or heard to the effect that I have denied the doctrine of inerrancy is without foundation in fact." Only because he professes *Modernism's* "doctrine of inerrancy" of GOD, while denying the inerrancy of *Scripture* as such (denying, with present-day Modernism that Scripture is *revealed truth* and that *this doctrine is "the doctrine of inerrancy"*) can Dr. Scharlemann make such a statement, which has proved so dumbfounding to ever so many of our pastors. Keep in mind Dr. Scharlemann's definitions, and you will have little trouble understanding his otherwise perplexing statements.

In a later written statement to the Board of Control of Concordia Seminary (reported by Pres. Fuerbringer, who at the same time reports that his faculty, inclusive of Dr. Scharlemann, "stands united on all parts of the doctrine of the Sacred Scriptures") Dr. Scharlemann has said: "My own conviction is that we must continue to use the word '*inerrancy*' [note: not the term inerrancy of the Scriptures]; for *this term signifies* the awe and respect that we all must have for the Scriptures as the Word of God." Note Dr. Scharlemann's persistent limitation of Inerrancy to "the Word of God," which in his language means the redemptive acts of God by which He is said to have revealed Himself

and, using the expression "the Word of God" in a secondary sense, the Scriptures limited as witnesses to *the saving events recorded there*. The whole purpose of his essay, *the Bible as Record*, etc., *admittedly* is to set forth the professor's answer to the question, *In what sense is the Bible "the Word of God"?* He denies that the Bible as such is the Word of God, or, what is the same, divinely revealed truth. By ever new formulations he is most persistent in pressing this fundamental denial. Dr. Fuerbringer's boast that his whole faculty agrees with Dr. Scharlemann, that it "STANDS UNITED ON ALL PARTS OF THE DOCTRINE OF THE SACRED SCRIPTURES," shows undeniably how bad things are at St. Louis today.

In his Presidial Letter of Aug. 15, 1960 (that is the date of a copy used, orally, by Vice-President Nitz to restrain the Iowa District East convention from taking action imploring Synod distinctly to repudiate Prof. Scharlemann's doctrine, etc.) Dr. Behnken reported a statement of Dr. Scharlemann in which he again defined the term Inerrancy as he has been defining it through these years. This definition reads: "*This term stands for the complete truthfulness and reliability of every word in Scripture and I, for my person, want no part in any activity which would tend to destroy this view of the perfection and majesty of the Scriptures.*" By now, certainly, all of us ought to know what such terms on "truthfulness" and "reliability" in the usage of Dr. Scharlemann MEAN!

Inspiration

Let us remember that Dr. Scharlemann has *always* said, as he says now: "I have at all times insisted on verbal and plenary inspiration of Scripture. . . .", *even while making the denials which he does make in his essays* which he continues to defend to this day. *This fact must convince every open-minded person that what Prof. Scharlemann professes to be "verbal and plenary inspiration" is something radically different from what the Christian Church has, on the basis of Scripture itself, professed to be such and what the Missouri Synod confesses to be such to this day.*

With all the evidence of Dr. Scharlemann's denials before us (concerning revelation, the Word of God, the nature of Scripture, truth, inerrancy, inspiration, etc.), the Board of Control of Concordia Seminary, St. Louis, has defended Dr. Scharlemann's use of the terms "verbal and plenary inspiration of Holy Scripture." We have insisted that the Board tell us whether in receiving Dr. Schar-

lemann's declaration IT was understanding the terms "verbal and plenary inspiration of Scripture" in the sense in which the Missouri Synod confesses this doctrine in the Brief Statement of its Doctrinal Position (#1 and 3) and in Questions 10 and 11 of the synodical Catechism. The Board not only failed to answer this question, but broke off correspondence with us and requested the district president of the editor of the Confessional Lutheran "to initiate action against him." (We never heard what became of this.) Cp. CL. Jan.-Feb. and Mar., 1960.

Just how does Dr. Scharlemann define Inspiration—Verbal and Plenary Inspiration?

"God raised up individuals who were given special illumination, sometimes called inspiration in contemporary theology, so that they might SEE THE THEOLOGICAL SIGNIFICANCE of, let us say, the capture of Jerusalem by Nebuchadnezzar, or of Israel's return from captivity. By being so interpreted these historic occasions became events." (The Bible, etc., p. 15:4.)

What is said about the more sure word of prophecy in II Pet. 1, 21 ("Holy men of God spake as they were moved by the Holy Ghost") "does not actually speak of inspiration in the sense of some special guidance which was given to the individual Biblical writers as they composed their documents, but only to the speaking of prophecies." So says Dr. Scharlemann. (P. 12:2.)

II Tim. 3, 16 ("All Scripture is theopneustos," God-breathed, given by inspiration of God—divine expiration would perhaps reproduce the original even better) does not, according to Dr. Scharlemann, say and mean what it has usually been understood to mean. "It would probably be more correct to say that the theopneustos of II Tim. 3, 16 refers to God's creative activity and guidance in all the factors and ingredients that went into the making of the Biblical documents. These would include oral tradition, liturgical practice, documentary sources, and, of course, the research and investigation undertaken in the course of preparing a Biblical book, as well as the work of translation." The Bible etc., p. 20:5. (This, in substance is little if anything more than what Modernism refers to as its 'Living Tradition.' Concerning this matter, more at some other time.)

Now, what of verbal and plenary inspiration?

In his essay on Revelation and Inspiration, presented to pastors of the Western District of the Missouri Synod in Oct., 1959, Dr. Scharlemann says: "Now, in a way, I suppose, it would be much more interesting to have a

book unmarred by human limitations, a book so unique in its formal aspect that it was obviously different from every other book. [We want to pause here to point out that these words are practically a reference to the very words of the opening sentences of the Brief Statement of the Doctrinal Position of the Missouri Synod.] But it just doesn't happen to be that way. It is the MATERIAL in the Scriptures that makes them unique. That's what makes the Bible inspired: it says what can only be said 'in the Spirit,' [This, limited as it is in what follows, is apparently Dr. Scharlemann's definition of inspiration:] It testifies to the Christ. Every last syllable of it does. THAT is verbal inspiration; and that is what makes it the Word of God. . . . I want to add here two formulations. One is Lutheran; the other is Reformed. One follows from the formal, the other from the material principle. It has been said, 'The Scriptures are the Word of God [in Dr. Scharlemann's sense of the meaning of that term], and as such they are inspired.' That is Lutheran. [?] The other formulation has it [so the Brief Statement] 'The Bible is inspired; therefore it is the Word of God.' That is Reformed Fundamentalism. [?] Between these two statements is a great gulf fixed. Unhappily the Brief Statement is usually interpreted in the light of the formal principle. That is why the whole question of the Scriptures, particularly its inerrancy, needs a great deal of airing before we commit ourselves to a final formulation." (P. 16.)—To this let it be said that the Brief Statement is by no means merely "interpreted" as Dr. Scharlemann says it is; it says exactly and unmistakably: "They (the Holy Scriptures) are the Word of God because the holy men of God who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration." Dr. Scharlemann's essay on Revelation and Inspiration was, with gratitude to the professor, made available to pastors by the Western District office "as a guide" for private study and at circuit pastoral conferences. It is in this district that our St. Louis seminary is located, and Pres. Fuerbringer was present when the paper was presented. From all such facts one can get some idea as to what things are like in the Western District. Voices were of course raised against the paper; also, later (inclusive of laymen's voices) at the district's convention. However, these were told that the matter at issue was being "handled" by "authorities" in our Church charged with such responsibility and that judgment concerning it was "not within the province" of the 1959 convention of the district. Just as though the members

of our church who had come together there and who as original possessors of the Office of the Keys have been *entrusted BY GOD* with such a privilege and right and duty did not have the authority to judge doctrine which is being taught in their midst! *Have things really come to such a pass within the Missouri Synod today?*

Thanks to the "long and dangerous digressions" (Book of Concord, Trigl. Edit., p. 25) in our synod's fateful contest with Modernism, to which we have been subjected by our officialdom and which have been proving most offensive to ever so many within our beloved synod, "the whole question of the Scriptures [as though this *were* still a QUESTION! Do you not see what "*exploratory*" means as used by Dr. Scharlemann?], particularly its inerrancy," received a great deal of "airing" by St. Louis faculty members, administrators, and by certain officials before committing themselves to a final formulation agreeable to Dr. Scharlemann.

For some of this "airing" compare in the September issue of the *Confessional Lutheran* our discussion of a written statement by Dr. Scharlemann to the Board of Control on Scripture, Inerrancy, and the Brief Statement of the Doctrinal Position of the Missouri Synod, as propagandized by Dr. A. O. Fuerbringer, President of the St. Louis faculty.

More of this "airing" was reported in the letter of Pres. Behnken (dated Aug. 15) already referred to, which was used *orally* in his name by Vice-President Nitz, e.g. at the convention of the Iowa District East (Lowden, Aug. 15-18) toward moving delegates to refrain from taking action which would have resulted in distinct repudiation of Prof. Scharlemann's errors, his removal from the teaching ministry of our Church, investigation of the administration of our St. Louis seminary, an examination of the doctrinal position of every member of its faculty, and restoration of the full teaching of the truth, and of the truth only, of God's revealed Word to that institution of ours. (The President's letter was later sent, essentially unchanged, under date of Aug. 22, to all pastors and teachers of the Missouri Synod.)

Synodically, "1. the President has the supervision regarding the doctrine and administration of a) All officers of Synod; b) All such as are employed by Synod;" etc. . . . 3. The President has, and *always shall have* the power to advise, admonish, and reprove. He shall conscientiously *use* all means at his command to promote and maintain unity of doctrine and practice in all Districts of Synod. 4. The President shall see to it that

the resolutions of Synod are carried out." (Constitution of the Missouri Synod, Art. XI.) To construe this as though it meant that congregations or individual members of the Church themselves no longer had the authority to judge doctrine which is being proclaimed in their midst is truly Romanizing. If such a Romanizing tendency were to prevail because of indifference on the part of members, they would have to blame themselves for being subjected to such a papistic principle.

Now remember, in the Presidial letter referred to above Dr. Scharlemann has continued to insist that what has been set forth in his essays can be taught *while accepting "the verbal and plenary inspiration of Scripture" AS HE UNDERSTANDS THESE TERMS*. From this everyone must see just what the professors's statements in the Presidial Letter MEAN. *They mean nothing less than that out-and-out Modernism could continue to be taught in our Church—if the statements of Dr. Scharlemann were to be accepted as a truce or as a settlement of the Conflict with Modernism within the Missouri Synod.*

May God in His infinite mercy forbid that such a catastrophe should ever befall our dear Church! To that end let us not only pray, but also testify on every possible occasion, and reject the destructive error that confronts us in the Modernistic Movement spearheaded by Dr. Scharlemann in our Church.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." May history never record of us, "But they said, We will not walk therein"! (Jer. 6, 16.)

❁ Congregational Church Polity and the True Faith

The Christian Faith is not preserved merely by having each family own a leather-bound Bible, nor only by good confessional paragraphs in church constitutions, nor merely by having each person confirmed on the basis of having once studied the chief doctrines of the Bible (catechism), nor by relying on the teachers in the church as though they but not the members for themselves should know what is right or wrong, nor by having the local church turn over the need of proving the spirits to synodical officials. . . .

Where the congregational polity is not upheld and exercised, the people of the local church lose their sense of obligation in doctrinal matters. They will then imagine that

doctrinal matters are for the teachers to think about and in case of any dispute for the synod to decide—even also when the synod operates in doctrinal matters by the majority vote practice.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." Formula of Concord, Trigl., p. 853; copied from the masthead of the *Confessional Lutheran*, which in its July-Aug. issue 1960 brings up the duty of common people.

As a matter of fact, there is nothing in the world today that better exemplifies the exercise of the rights and duties of the common people (church members and pastors) than the 21 volumes of the CONFESSIONAL LUTHERAN. It advocates church government by the Word of God, and it proves that this is Lutheran and Biblical by its use of the Lutheran Confessions.

From an article on Church Polity: Congregational—Synodical, in the *Clergy Bulletin*, edited by Geo. Schweikert.

❶ Principles Concerning Synodical Membership

At its recent convention the Iowa District East of the Lutheran Church adopted a report of its Committee on Constitutions setting forth the following important principles for framing constitutions of congregations:

As over against membership in a local congregation, which is of divine order, membership in a synod as an organization is of human order. (Cp. F. Pieper, *Christian Dogmatics*, III:420-422.) Synods like the Missouri Synod represent both a fellowship and an organization. God demands of us no more than that we recognize as fellow-Christians all who agree to the doctrine of His Word, in teaching and in practice, whether they happen to be united with us in our organization(s)—for instance, the Missouri Synod and the Synodical Conference—or not. (There are congregations and whole church bodies, for instance, whom we recognize as being in fellowship with us although they are not members of our organizations.) We can and should therefore agree to a confession like that of the *Brief Statement of the Doctrinal Position of the Lutheran Church—Missouri Synod*, which will not change, also in constitutions of congregations. This is one thing. To bind ourselves unconditionally to an organization

(like the Missouri Synod) is quite another thing. This is the case because an organization may conceivably change its confessional position in doctrine and/or in practice. This whole matter is really simple and clear.

Such is also the testimony of Dr. C. F. W. Walther in his essay at the constituting convention of the Iowa District in 1869, as shown by the following statement, adopted at that time:

"We have always said that our dear congregations should not accept the statement 'We shall at all times adhere to the Missouri Synod.' we don't want this. The name of the Missouri Synod ought not at all occur in the constitution of congregations. This indeed is no sin. BUT only then not if there is added: as long as the Missouri Synod retains the pure doctrine which it now has. Without this addition it is WRONG. No one should bind himself to men, but reserve the freedom again to step out of a synod at any moment, so that it cannot be said, You are traitors if you step out. A congregation is free every moment, if it steps in today, to step out again tomorrow, and no man can make this a matter of conscience to it. For God has given no law to the effect that at least three, five, or ten congregations should constitute a unit, send delegates, and let these formulate resolutions for them." "But we desire this, that there is always to be read in the constitution of a church: When quarrels break out in a congregation those are to retain the congregation's property who abide by the true doctrine, the confession of a Lutheran Church." ("Concerning the Chief Obligations which a Synod Has if it Rightly Wants to bear the Name of an Evangelical Lutheran Synod," *Proceedings* 1869, pp. 59f; 112; 114f.

Edit. Note: Readers may want to check in the light of the above principles the model constitution which is being supplied by Concordia Publishing House today. We believe that Walther was a true Missourian.—CL.

❷ Lutherans at the Conference Table

In a closed meeting on July 7-9 "top leaders" of the National Lutheran Council and of the Lutheran Church—Missouri Synod met in an historic session in Chicago "to explore the theological implications of inter-Lutheran cooperative relationships."

Thus the News Bureau of the NLC reported in a release dated July 11.

At the conclusion of the meeting, which began with a dinner and a "fellowship" hour, so reports the NLC, "the two groups issued

a joint statement which expressed the unanimous opinion of those present that "the meeting was profitable and would lead to better understanding and *closer relationships* between the two groups.'" (Our emphasis.) Plans were made for further conversations, with a next meeting to be held in St. Louis on Nov. 18-19.

On Missouri's side the following participated in the meeting: Pres. Behnken and Vice-Presidents Harms, Wiederaenders and Wittmer; Dr. Lawr. Meyer (Planning Counselor); Drs. Fuerbringer, Franzmann, H. J. Bouman, and Pastor Theo. F. Nickel, all representing the Committee on Doctrinal Unity. A considerable number of elite, headed by Dr. Franklin Clark Frey, represented the NLC.

Discussions were based on Art. VII of the Augsburg Confession. Papers on the Missouri Synod group and of the NLC participants were read respectively by Prof Franzmann and by Dr. Bergendoff.

The fact that discussions were based on Art. VII of the Augsburg Confession was, it seems to us, already something of a mistake.

Discussions should have been based on Art. X of the Formula of Concord. This would have made matters relatively simple and could no doubt have saved colloquists much time and effort, not to say serious mistake. For, Art. X of the Formula of Concord speaks of *churches* and of the requirements for external fellowship between them. "Thus," the article (Thorough Declaration) says in its last paragraph, as it points back to the principles it had just enunciated regarding matters which in themselves are matters of indifference, though they may not always remain such in view of attendant circumstances — "Thus the churches will not condemn one another because of dissimilarity of ceremonies when, in Christian liberty, one has less or more of them, *provided they are otherwise agreed with one another in the doctrine and ALL its articles*, also in the right use of the holy Sacraments." (Trigl. Edit., p. 1063.)

Art. VII of the Augsburg Confession treats of *the Church*, the one holy Church of all time or the Communion of Saints, and of its true or inner unity, and its outward marks (the pure Word and the right use of the Sacraments); not of churches and the requirements of external fellowship, at least not directly. It is possible to speak also of this on the basis of Art. VII of the Augsburg Confession (and its Apology); but, as stated, this is not as relatively simple as it is to do this on the basis of Art. X of the Formula of Concord. For reasons that must be clear to every-

one, unionists shy away from discussions on the basis of Art. X of the Formula of Concord.

But let us see what is to be said with reference to Lutherans at the Conference Table on the basis of the report before us.

What Did NLC Spokesmen Say?

In the thoroughly unionistic fashion that we have long ago become accustomed to expect from such quarters, the NLC spokesmen said: "The proposition of complete unity or none at all cannot be defended on Scriptural grounds."

This, as everyone must see, is a clear rejection of what is confessed by the Lutheran Church in its Formula of Concord.

But such a statement at least shows that NLC leaders know what they want.

What Did Missourians Say?

The heart of the paper representing Missourians present at this meeting, read by Professor Franzmann, according to the NLC report pointed out that "The imperative that is over us in our uncertainty and dividedness would seem to be the imperative of II Cor. 13, 11; and that is a present imperative, a durative one: 'Be amending!'"

We don't know for whom, if anyone, other than the Missourian colloquists present Professor Franzmann was confessing "uncertainty," and the passage referred to does not condone anything like that. Nor do we know why he spoke of an imperative that "would seem to be" over us. We do recall here what Dr. Wm. Oesch of Germany has recently written concerning the *Concordia Theological Monthly*, edited by the St. Louis faculty: "It has *failed in leadership* for some time. In spite of many very good articles it has had, on the whole, a rather *indistinct* and of late in certain areas even a *confused* record. The journal's whole *relationship to Ecumenism*, including the Lutheran World Federation, as spelled out also in book reviews, has shown a *basic uncertainty in regard to the doctrine of the Church*. [That is what Art. VII of the Augsburg Confession, which was under discussion in the paper read by Dr. Franzmann, is all about.] The editorial policy has seemed to lack an over-all doctrinal and historical instinct and a wholehearted determination to fight those that fight Christ." (*Memorandum inter Nos*, First Installment, p. 15. Our Emphasis.)

The rather arbitrary rendering of II Cor. 13, 11, "Be a-mending!" (quite similar to the RSV's "Mend your ways") reminds us, moreover, of what Luther said about some men being good grammaticians but poor theolo-

gians. The tense of the word in the passage referred to is indeed present and durative. It's meaning, we believe, would however be better rendered: "Be in the process of being perfected!" Luther did right well in translating "*Seid vollkommen!*" The word here used (in the Greek) is the same word which is used in I Cor. 1, 10, where we read (AV): "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; that ye *be perfectly joined together* in the same mind and in the same judgment." It is significant, moreover, that in II Cor. 13, 11 (the passage quoted only in part by Prof. Franzmann, as reported in the NLC News release) the Apostle goes on to say: "Be encouraged, *be of one mind!*"

Did the Missourians present at this conference table really know what they wanted? If so, this does not appear from the NLC report.

What Did Luther Say?

Luther, too, sat around the conference table with would-be Lutherans; many a time. In 1536 and thereabouts Luther sat around a conference table with Bucer and others in an endeavor to bring about "better relations" if possible. And what did Luther say at that time?

This—

"*Either true concord (unity) or none at all!*" (St. Louis Edition, XVII, 2094:10.)

And now, what was it again that NLC spokesmen said? This: "The proposition of complete unity or none at all cannot be defended on Scriptural grounds."

How different that, and also the uncertainty reported as concerns Missourians, from what Luther said and what the Lutheran Church confesses in its Formula of Concord!

A conference table can make clear that there is a difference between Luther and some Lutherans today.

We are left wondering just what sort of "closer relationships" were envisioned by the two groups about the Missouri-NLC conference table, as reported by the NLC News Release.

❶ Lutheran Catholics Within the Missouri Synod

Those who worshipped in Holy Trinity Church in North Bergen, N.J., "Evangelical-Lutheran-Catholic" (Missouri Synod) the Rev. Daryl Johnson pastor, the first four Sundays in July were treated to the following bits of High Churchism, which is just another name for Catholicism, in its church bulletin.

(All emphases *there*; omissions ours.)

"THE SANCTUARY VIGIL LIGHT burns this week in Memory of . . . ; placed by the . . . Family. May his soul rest in peace, and may Light perpetual shine upon him. Amen."

"THIS WEDNESDAY at 9:00 A.M. Pastor Johnson will celebrate a Votive Mass for the Anniversary of Ordination."

"Also our Church has preserved all the old customs and ceremonies of the Catholic Apostolic Church, for example: Mass Vestments, Candles, Statues, the Sign of the Cross, Kneeling, chanting the Service, the Elevation, the Stations of the Cross, ringing of bells, holy oil, etc. That is why our Church is called part of the Catholic Church, because we have the old Catholic faith and customs. HOLY TRINITY CHURCH, NORTH BERGEN, IS AN EVANGELICAL, LUTHERAN, CATHOLIC PARISH."

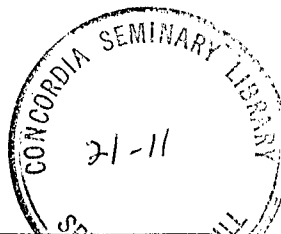
"THE SACRAMENTS OF THE BIBLE—*Holy Baptism*: 'Go ye therefore, and teach all nations . . . ' St. Matthew 28, 19. *Holy Communion*: 'The Cup of Blessing which we bless. . . ' I Cor. 10, 16. *Holy Absolution*: 'Whose soever sins you (Apostles) forgive . . . ' St. John 20, 23. *Holy Ordination*: 'And when they had fasted and prayed, and laid their hands on them, they sent them forth.' Acts 13, 3. *Holy Confirmation*: 'Then they (the Apostles) laid their hands on them and they received the Holy Ghost.' Acts 8, 17. *Holy Unction*: The Priests (*sic*) are to pray and anoint the sick with oil in the Name of the Lord. St. James 5, 14."

"THE SOCIETY OF THE INCARNATE WORD, which many of you know about already from their meeting here last year and from the tracts which that Society has printed and which are on our tract rack, will hold its Annual Chapter Meeting at our parish church this coming week. Any and all of our parishioners are most welcome to attend the Services which will be held. . . . The Holy Eucharist on Wednesday at 8:30 a.m. will be a Solemn High Mass, celebrated by Pastor Johnson. THE SOCIETY OF THE INCARNATE WORD is an Association of Lutheran Catholic pastors and seminarians who have joined together to help advance the Liturgical and Sacramental Movements in the Lutheran Church. To this end they are active in printing Liturgical tracts and booklets for the use of our Lutheran parishes. . . . Pastor Johnson is a member of the Society of the Incarnate Word."

Mere adiaphora, i.e., matters of indifference?

Are such things being officially tolerated within the Missouri Synod?

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MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

VOLUME XXI

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Number 11

IN THIS ISSUE: Under the Banner of the Cross (Eph. 6, 10-20) — St. Louis Seminary Faculty Adopts a Position of Its Own on Holy Scripture — Why the Bible is God's Word — What the Bible Has to Say about Dr. Scharlemann's Exploratory Theology — A Grim Fairy Tale — Looking Back at Our District Conventions — Who Was Meant — A Letter to Pres. Behnken concerning Publication Standards — How to Suggest What is False — Must Members of Our Church Submit to Synodical Officials? — A Curious Position — The "Oneness" That is Manifested through Inclusion in the "Co-operative" Agency Known as the NCC — Is the Missouri Synod's Board for Missions in North and South America Merely Cooperating in Externals with the NCC? — "Smear"-Talk in the AMERICAN LUTHERAN — How Low Can They Get? — The Recent Meeting of the Central Committee of the WCC.

● Under the Banner of the Cross (Eph. 6, 10-20)

Lord God, Thou Thyself dost assure us through Thy holy Apostle that our wrestling is not against flesh and blood, but against

spiritual wickedness in high places. And Thou dost therefore bid us constantly to be strengthened in Thee and in the power of Thy might. Thou dost, moreover, bid us once and for all to take unto ourselves Thy whole armor, that we may be able to with-

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"As soon as we look more to our synod than to the invisible kingdom of God, the kingdom of grace and salvation, we begin to be a sect. For this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; that is why you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it." — Dr. C. F. W. Walther, "Concerning the Chief Obligations Which a Synod Has if it Rightly Wants to Bear the Name of an Evangelical Lutheran Synod." Doctrinal Essay at the First Convention of the Iowa District of the Lutheran Church—Missouri Synod, 1879; Proceedings, pp. 112-114.

stand in our evil day, and, having done all, to stand. We therefore pray Thee for the grace that, having our loins girt about with truthfulness, and being clothed with the breastplate of a righteous life, and having our feet sandalled with the Gospel of peace that makes for preparedness, we may, added to these, take unto ourselves the protective shield of a lively trust in Thee wherewith we may be able to quench all the fiery darts of the wicked one, and the helmet of the sustaining hope of our final salvation, and that great spiritual sword, Thy Word, so that we may be found standing in Thy sight. Grant also that, like faithful sentinels at our post, we may be constantly found praying in every need and alertly watching, by Thy Spirit, and making supplication for all the saints, especially for such as may be suffering for Thy Name's sake and yet should be speaking out boldly in the service of Thy Gospel. Hear us, O Lord, even as we are praying in accordance with Thy gracious will in Christ. Amen.

St. Louis Seminary Faculty Adopts a Position of Its Own on Holy Scripture

The faculty of Concordia Seminary in St. Louis has adopted a *position of its own on Holy Scripture* radically different from that of the Missouri Synod as confessed e.g. in the Brief Statement of its Doctrinal Position. The faculty statement is the "studied" product of two years of deliberations during which one of its members, Dr. Martin H. Scharlemann, appeared before various pastoral conferences in an effort to condition them for fundamental doctrinal change.

The faculty pronunciamento, which appeared under the title "A Statement on the Form and Function of the Holy Scriptures," will no doubt prove unintelligible to our congregations and to uninitiated pastors. Modernism's denials can find shelter within it. To single out this one example, as to the extent of Scriptural inerrancy it is said: "In *this* sense and in the fulfillment of *this* function they are inerrant, infallible, and wholly reliable." (Our emphasis.) In *which* sense, and in the fulfillment of *which* function? This is the question. The immediately preceding words, with which the paragraph under discussion begins, and to which the *this* in "this sense" and "this function" refers, reads simply: "The Scriptures *express what God wants them to say and accomplish what*

God wants them to do." We suggest that anyone who may want to see this matter pursued further, do so for himself.

To such a theological conglomeration as the faculty Statement consists of we oppose the simple statement of faith, that *the Scriptures as such are divine truth revealed for the purposes or function stated in II Tim. 3, 14-17*, and, if anything more should seem necessary, as a witness of our corporate confession of faith, we refer to what is solemnly documented as the Missouri Synod's confession as to Scripture in its Brief Statement of its Doctrinal Position. (Par. 1-3.)

It has been revealed that the faculty statement was adopted as an expression of "its position" on the form and function of Holy Scripture already on April 26, 1960. However, it was not published until early October (in the *Concordia Theological Monthly*) at the end of the district convention season. During the convention season, district presidents were asked "to hold all judgment in abeyance" as regards action concerning the known teaching of Dr. Scharlemann. Publication of the faculty statement was preceded by a letter of the President to the Missouri Synod (Aug. 22, 1960) to all pastors and teachers, in which an official imprimatur was put on Dr. Scharlemann's teaching, and in which the plea was made to retain him as a professor at our seminary, at which young men are prepared for the Christian ministry in our Church, in the expectation that his teaching would prove to be a teaching and defense of "the position which our Synod has ever held about the divine inspiration, the infallibility and inerrancy and the unquestionable authority of Holy Writ."

The St. Louis faculty Statement on Scripture, copies of which may be obtained on request from Pres. A. O. Fuerbringer (801 De Mun Avenue, St. Louis 5, Mo.), has deepened the great gulf that seems to have become fixed between the faculty and the rightful heirs of the Scriptural heritage of our founding fathers. It has widened the cleavage between the faculty and Synod as such. For, the first great object of the Missouri Synod has been documented in its Articles of Incorporation (IIa) as follows: "To unite in a corporate body the members of the Evangelical Lutheran Church *who acknowledge and remain true to the Book of Concord of the year 1580 as a true exhibition of sound Christian doctrine.*" (Our emphasis.) The *sound Christian doctrine* concerning the nature of Holy Scripture which is exhibited in the Book of Concord of 1580 by the Lutheran Church is: that Scripture as such is

the revealed Word of God (Formula of Concord, Trigl. Edit., p. 1081:52; often elsewhere); that the words of Holy Scripture are to be identified as words of the Holy Spirit (Apology IV:108; Trigl. Edit., p. 153; also elsewhere); that "the Word of God cannot err" (Large Catechism, Trigl. Edit., p. 747:3). The sound Christian doctrine concerning one of the functions or uses of the Scriptures which is clearly exhibited in the Lutheran Church's Book of Concord of 1580 is as follows: "All Scripture, given by inspiration of God, is to serve, not for cherishing security and impenitence, but for reproof," etc., II Tim. 3, 16; "for the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be reproved, I Tim. 3; II Tim. 3, 16; Tit. 1, 9." (Pp. 1067:12; 855:14.)

There are indeed those who object to such a use of Holy Scripture as "legalism." But this is the case only because *they do not understand the proper distinction between Law and Gospel*, the proper use of the two, and the power of the Holy Spirit working through the Word when Law and Gospel are properly used side by side. Indeed, such objectors understand neither how to preserve the Law in its proper use nor the Gospel in its purity. And they certainly *do not remain true* to the "true exhibition of sound Christian doctrine" in the Lutheran Church's Book of Concord of 1580. For the sound Christian doctrine here exhibited is as follows: "St. Paul says, *All Scripture given by inspiration of God is profitable for doctrine, for reproof, etc., and to reprove is the peculiar office of the Law.* Therefore, as often as believers stumble, they are reproved by the Holy Spirit from the Law, and by the same Spirit are raised up and comforted again with the preaching of the Holy Gospel . . . when a man is born anew by the Spirit of God, and liberated from the Law, that is, freed from this driver, and is led by the Spirit of Christ, he lives according to the immutable will of God comprised in the Law, and so far as he is born anew, does everything from a free, cheerful spirit; and these are called not properly works of the Law [legalism], but works and fruits of the Spirit." (P. 967.)

In its Constitution, the Missouri Synod has guaranteed us, as its first object, "The conservation and promotion of the unity of the true faith (Eph. 4, 3-6; I Cor. 1, 10) and a united defense against schism and sectarianism (Rom. 16, 17)"; and it has guaranteed "The protection of pastors, teachers, and con-

gregations in the performance of their duties and the maintenance of their rights." (Art. III — Objects: 1. 8.)

Fellow Missourians, rise up and insist that your constitutional guarantee be honored and made good today. Bring this matter before your congregation, your conference. Write the President of Synod and insist that your officials who *have been elected to serve you in this capacity* repel and rid our fellowship of the invasion by Modernism that has infiltrated our St. Louis seminary and that now threatens to take over our whole Church!

❶ Why the Bible is God's Word Holy Scripture is Divine Revelation

When we say that the Bible is God's Word, we mean just that. In accordance with the good old rule, we say what we mean, and we mean what we say.

Why is the Bible God's Word?

The Bible is God's Word because *it is divine revelation*.

With Holy Scripture, genuine Lutheranism (the Church of the Reformation in its historic Confessions, Luther himself, great dogmatists like Calov and Quenstedt, the Missouri Synod in its Brief Statement of its Doctrinal Position and in its Catechism Explanation, Question 24C, F. Pieper, etc.; so also the Synodical Conference in its latest confessional document, the Statement on Scripture, Proceedings, 1958, p. 42ff) has always taught and confessed, and teaches today, *the only right concept of revelation in this respect*, namely, that Holy Scripture is a *revelation in the formal sense of the word: it is revelation in action*. When I read (or hear) Holy Scripture, *GOD speaks to me*. "We teach that the Holy Scriptures differ from all other books in the world in that they are the Word of God." (Brief Statement, Par. 1.)

Anti-thesis: "We reject the doctrine which under the name of (theological) science has gained wide popularity in the Church of our day, that Holy Scripture is not in all its parts the Word of God, but in part (that parts of it are) the Word of God and in part (parts of it) the word of men and hence does or at least might, contain error. We reject this doctrine as horrible and blasphemous, since it flatly contradicts Christ and His holy apostles, sets up men as judges over the Word of God, and thus overthrows the foundation of the Christian Church and its faith." (Brief Statement, par. 3.) That the Scriptures are given to the Church for the foundation of its faith, the faith once delivered to the saints (Jude

3), and hence as the sole source and norm and rule of doctrine, is expressly stated in Ephesians 2, 20.

In speaking to me in Holy Scripture, *God reveals to me not only Himself, but all that He speaks about at all in the Holy Book*. To reveal Himself to me is indeed God's main purpose as He speaks to me in Holy Scripture. "In the beginning God." (Gen. 1, 1.) He reveals to me His holy will and His gracious will, in Law and Gospel, in truest words concerning sin and grace. But this is not His only purpose. He gives to me absolutely reliable information about all other things which He would have us know with divine certainty, from the creation of the universe as He reveals it especially in the first book of the Bible, Genesis (cp. Hebr. 11, 3 in the AV; not in the RSV, where it is falsely rendered), to Christ's final coming in glory at the end of the world for the consummation of all things as He tells of it especially in the last book of the Bible, which deals wholly with "the Revelation of Jesus Christ, which God gave unto Him" (according to His human nature), Apoc. 1, 1.

The Bible is not in its length and breadth purely revelation in the *material* sense of the word (communication of truths before unknown). There is revelation of that kind in Scripture, too. Beside what has already been referred to, there is above all that great mystery of faith, the Gospel, which Paul writes about in I Cor. 2, and which is the heart and center of all Scripture. But much of what we know with divine certainty from the Bible can be known also from other sources. (Cp. Luke 1, 4.) The holy writers, even before writing, knew much more of this than we possibly could; for they were themselves largely eye and ear witnesses of not a little of what they recorded. Yet even all of this is told in words which are the words of God Himself. That same Holy Spirit, that Blessed Counselor (the "Comforter"; Gr.: the *Paraclete*) of whom Jesus said to His Disciples that the Father would send Him in the Savior's name and "He shall teach you all things, and bring all things to remembrance whatsoever I have said unto you," and "show you things to come," and that He would be in them (cp. John 14, 16-18. 26; 16, 12-15); that selfsame Spirit who on that first great Pentecost Day miraculously put proper words into their mouth so that they "prophesied" or *spoke forth from God* (Acts 2) things of which they had been witnesses during these blessed years in the course of which they had companied with Christ, — that Spirit is the

One who speaks through them also in Holy Scripture.

What Makes the Bible the Revelation That It Is?

The Holy Scriptures "are the Word of God because the holy men of God who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration, II Tim. 3, 16; II Pet. 1, 21," Brief Statement, Par. 1. (This is called *real* inspiration, from the Latin word *realis*, which means, pertaining to the *things* contained in Scripture, "that"; and this inspiration is "plenary," which means that *all* that is contained in Scripture is inspired — the holy writers wrote "only" that.) "We also teach that the *verbal* inspiration (the inspiration of the very words themselves) of the Scriptures is not a 'theological deduction' (a truth or a mere theory which theologians have arrived at by a process of deduction, as many so-called, modernistic Lutherans absurdly charge it is), but that it is *taught by direct statements* of the Scriptures, II Tim. 3, 16; John 10, 35; Rom. 3, 2; I Cor. 2, 13." (Brief Statement, par. 1; emphasis ours.)

For an undeniable testimony from the historic Confessions of the Lutheran Church to the verbal inspiration of Holy Scripture, we may refer to its Apology of the Augsburg Confession (Art. IV, according to the German; the Latin is, if anything, even stronger — *Trigl. Edit.*, p. 152, our emphasis) where, directing itself against its adversaries, it says: "What are the poor people thinking of? Do they think that *Scripture* repeats one and the same thing so often with *clear words*? Do they think that *the Holy Ghost* does not compose *His words* with certainty and thoughtfulness, or that *He* does not know what *He is saying*?" One simply cannot fail to see how through their interchangeable use, first as those of the one and then as those of the other, the words of Holy Scripture are here identified as the words of the Holy Ghost. Anyone who rejects this should be honest enough to admit that he rejects what the Lutheran Church confesses.

In other words, it is through inspiration that the Scriptural revelation is what it is. This is the meaning of the following Latin statement of one of the great Lutheran dogmaticians of the past: *Forma revelationis divinae est theopneustia, per quam revelatio divina est, quod est.* (Calov, *Systema*, tom. I, p. 269; cp. Ad. Hoenecke, *Ev.-Luth. Dogm.*, I, p. 216.) Inspiration is a specific form of special revelation as distinguished from other

forms of that kind of revelation (oral communication, visions, dreams) and from the general revelation in nature by which God makes Himself to some extent known to men.

By virtue of Verbal Inspiration the timeless God not only once spoke through the holy men through whom He wrote the Holy Scriptures, but He also speaks to us. (Cp. Hebr. 1, 1-2.) J. A. Bengel (died 1752), to whom Scripture was revelation and who with the circle of theologians associated with him, known as the School of Biblical Theology, constituted the last bulwark in Germany against the incoming tide of Free Thought and Rationalism, commenting on II Tim. 3, 16, put it this way: "Scripture in all of its parts originated in the breath of God. . . . It is divinely inspired not only while written, God breathing through the writers; but also when read, God breathing through the Scripture, and Scripture breathing Him. It is this that makes it so useful." In other words, God did not merely reveal a body of Truth in the past, leaving it to itself, a more or less closed book so far as He is concerned (revelation in the material sense of the word). In the Bible God rather *speaks to us NOW*.

There is a wonderful constant relationship between the Holy Spirit and Holy Scripture, making it a *continuous revelation*. The words *Dominus dicit*, "Thus saith the Lord," which occur so often in the Bible, are literally as true today, and always will be, as they ever were. Yes, (Hebr. 4, 12) "*living* is the Word of God, and energetic" (Gr.: *zoon gar ho logos tou theou, kai energees*): the Word of God is alive, actively alive, and as the tense indicates, constantly active. As for the fact that the Word of God here spoken of is 'that word of revelation which from the first verse of the Epistle has been in the writer's mind . . . the mention of the word of hearing (*ho logos tees akooes*) in v. 2 and the prominence given in the context to God's promise make it impossible to think of anything else.' (Expositor's Greek Testament.)

The Testimony of the Holy Spirit within Our Heart

It is because the Bible is God's living Word that it can and does beget within us that divine persuasion, *the testimony of the Holy Spirit* Himself, which moves us to assent to its truthfulness in our hearts, so that no denial of Bible critics based on contrary human convictions can shake it. Through assent to His Word (faith) wrought in our heart by the Holy Ghost, the testimony of the Holy Spirit which in Scripture confronts us from without

(objectively) becomes an inner testimony of the Holy Spirit. (John 7, 17 and 6, 40; I Cor. 2, 4f; I John 5, 9f; II Thess. 2, 15; Apology IV, Trigl. 155:13; Formula of Concord, 1073:31; 1087:73f.) To put the same truth somewhat differently, the Word of Scripture, because it is God's Word, is an object of perception (something that can be perceived) which itself creates its own organ of perception, faith, so that it may be perceived, and thereby itself proves its divine authority. It is this that puts the divine seal of absolute authority on all of God's Word for us. (John 3, 33.) Just as in the light of the sun we see the sun, even though a thousand blind men should tell us that it is not to be seen, so the conviction of the elect that God's Word is Truth (John 17, 17) from its first syllable in Gen. 1, 1 to its last syllable in Rev. 22, 21 is a divine conviction wrought by the Word. *Where this conviction is lacking, it is wasted time and effort to try to prove that the Bible is in any sense "God's Word."* Indeed, rejection of the testimony of God by unbelief with respect to any part of Scripture is nothing less than actually to make a liar of Him (I John 5, 10.)

Do We Really Have the Bible?

We may here take note of a futile objection which is often raised when the inspiration of the Bible, and especially also its inerrancy, come to be discussed. It is the objection that since we do not have the autographs of Holy Scripture, its original copies, we cannot rightly speak of its inspiration, especially its verbal inspiration, and its inerrancy anymore; that we are then speaking of "something which we don't have."

After all that has been said, this must be regarded as a foolish objection indeed. Yes, that detractors must resort to such subterfuges for refuge says a great deal. For here we simply have a confusion of the inspiration of Holy Scripture and of its integrity, that is, its preservation in its original form.

Because Scripture claims inspiration and inerrancy for itself (e.g. in II Tim. 3, 16; II Pet. 1, 21; John 10, 35), we, in the first place, reject as blasphemy any and every suggestion of error, inaccuracy, or contradiction in the original text of Holy Scripture, which is the work of God, and wherever we have reason to believe, as we do have reason to believe, that this text has been providentially preserved to us in copies of Holy Writ which have come down to us.

Then, in the second place, wherever irregularities may exist in manuscripts of Holy Scripture as they have survived to our day —

and they do exist — we rightly insist that they belong, not to the original text, but to copyists. As we remove superficial stains from some prized garment, so we carefully remove copyists' blunders where, due to human weakness and unfaithfulness, these can be clearly shown to exist in one or the other of the great number of manuscripts which have been transmitted to us, and where the original text can be ascertained with any degree of certainty, which is in the very most cases.

We want to add here more particularly as concerns the "Received Text" (the so-called *textus receptus* of Erasmus, 1516), from which the German Version of Luther and the King James or Authorized Version in English were made, that it is substantially the same text which men of the greatest learning have by the most unwearied diligence continued to elicit from the since increased vast heap of discovered documents especially of the New Testament; for instance, the very critical and scholarly Nestle text. Also the most recently discovered, and in their way most important, Dead Sea Scrolls have but served to confirm this fact.

The operations of Biblical criticism have served to establish the genuineness of the Old and New Testament texts in every matter of importance. All the doctrines and precepts of the Christian religion remain unaffected by its investigations. To a most surprising degree of purity the very words which the sacred writers once penned have been preserved to us through the ages. It is plain deception when negative Bible critics try to impress unsuspecting Christians by referring without further ado to a vast number of variants in existing manuscripts of the Bible so as to lead them to believe that these mattered a great deal. Only an evil tendency will seek to cast doubt on the integrity of Holy Scripture; and it is simply a mistake to drag such matters into the doctrine of Holy Scripture as though they were of serious consequence to it.

So sure have we every reason to be of the original text of the Bible, that even if the poorest manuscripts in our possession were to be used to restore it, no article of faith would be altered in the least, and the sense of the text would be but seldom changed in any matter at all by variants. By far the most of these — about 95% — are obvious copyists' errors corresponding to comparable typographical errors in some present-day typescripts or publication. Many of them make not a whit more difference than if a period were upside down.

What Finally Matters

We need not entertain the least fear as though the Bible will ever be found untrustworthy. Such fears should rather be reserved for the reputation of unbelieving Bible critics who are constantly seeking to cast doubt and uncertainty on the Bible by their futile denials. When the Bible is attacked in a church, it is not Holy Scripture that is on trial; *it is the members of that church who are on trial*. The Bible is really never on trial; men are. You are going to be judged by that Word on the last day. (John 12, 48.)

To cite once more pious old Bengel, who in an eminent degree possessed the rare gift of meaningful condensation: *Scriptura ecclesiam sustentat, ecclesia scripturam custodit* — "Scripture sustains the Church; the Church guards Scripture.

"Scripture bears within itself the undying ability in all tongues and lands to raise sinners from death, today as it did a thousand year ago. And although unbelief has already tried untold times to assault it, to give to it the lie, and to discover contradictions in it: the Bible has victoriously withstood all attacks. No scoffing of scoffers has been able to scoff it away, no hostility of the hostile has been able to annihilate it; instead, it is still always there and stands in youthful vigor and full of vital energy over the graves of human wisdom in which the dead ceaselessly bury their dead." (W. Rohnert, *Die Inspiration der Schrift und ihre Bestreiter*, p. 16.)

⊕ What the Bible Has to Say about Dr. Scharlemann's Exploratory Theology

The Apostle Paul, who in his ministry himself had to suffer opposition from such men as he refers to, as do also we today, writes in his Second Letter to young Pastor Timothy: "Yea, all that will live godly in Christ Jesus will suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived." And then he goes on to say: "*But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them (namely, from Christ's Apostle himself), and that from a child thou hast known the Holy Scriptures.*"

Here the Apostle sets Timothy, as concerns his faith and ministry, in diametrical contrast to such as have been referred to.

At the same time, the admonition is here included to avoid *the way* of errorists. "But

CONTINUE thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that *from a child thou hast known* the Holy Scriptures," etc. This *continuing* is the counterpart of the *progression* of which he had been speaking. (It is something that Modernism would refer to as "static" over against the "dynamic" theology for which it stands.) In order to continue in that which he had learned, Timothy needs but to learn again and again what he knows from Scripture as over against supposedly more "scholarly" *progressive*, but in actuality far worse than just worthless, because unspiritual, theology.

Yet, what is it that Dr. Scharlemann is trying to tell us? This: "We must all become more aware of the fact that theology *moves*, that we cannot and must not be content to talk about *the Scriptures* in 1959 as though we were living in 1759 or even in 1929." After six years of investigation and reflection, as he attempts to thread for himself (and for us!) a supposedly "solid" *path through all the discussions of "contemporary" theology*, Dr. Scharlemann must admit that he does not have what young Timothy had, and what you and I have, — *a final word on THIS* matter, **THE NATURE OF THE BIBLE**. On the contrary, his work is *exploratory*. He is still looking for something more final. When the professor, therefore, tells us, in a most challenging way, that it is his conviction that what, in his own uncertainty about **THE NATURE OF THE BIBLE**, he has to offer us presents the "Biblical" point of view, *this can only be understood in the sense of the theology which he admittedly represents*. It can only honestly be understood in the sense of the kind of theology about the very **NATURE OF THE BIBLE** that *moves*, and that insists that one *cannot* be content to talk about *the BIBLE*, about the very **NATURE OF THE BIBLE**, in one and the same way from day to day and from year to year.

In diametrical contrast to Prof. Scharlemann's doctrine concerning this matter, we believe, teach, and confess, as one of the very foundation-stones of our Christian faith, that *the Scriptures themselves are DIVINE REVELATION*; that they are **GOD HIMSELF speaking to us** in their every word. Now, **GOD** says through His holy Apostle: "*But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known* **THE HOLY SCRIPTURES.**"

We have the last word in Christian theology. Aside from all else, Modernism has come too late. Let Dr. Scharlemann, with that theology, investigate and reflect and explore and move. But let not such an one remain in the teaching ministry of our church, not to speak of serving as one of its professors, in our name, at one of our seminaries!

Let Dr. Scharlemann cease trying to continue to force himself on our fellowship; and if he will not do this, then let us, PASTORS AND PEOPLE, to whom the Office of the Keys, and, with that, this grave responsibility, has been committed by our Lord, see to it that there BE done what simple honesty demands to be done, by those who have been entrusted TO SERVE US in official capacities, namely, THAT DR. SCHARLEMANN BE REMOVED FROM THE TEACHING MINISTRY OF OUR CHURCH.

❶ A Grim Fairy Tale

The following letter was on Oct. 6 sent by Dr. Frederic Niedner, Secretary of the Board of Control of Concordia Seminary in St. Louis, to a reader of the *Confessional Lutheran*. It shows to what desperate lengths some officials and administrators within the Missouri Synod are going in an effort to convince people that all is, as it always has been, well on that Western District front within the Missouri Synod. If this should appear necessary, we shall later publish a somewhat fuller discussion of the letter and of the actual facts of the case which should, however, by now be pretty well known to our readers.

Dear Mr. — —

Your letter came to me a few minutes ago and I shall hasten to answer.

I want to assure you that Dr. Martin Scharlemann has been teaching at the seminary exactly what the Lutheran Church—Missouri Synod has always taught, namely that the Holy Scriptures are the inspired Word of God.

"All the fuss in the synod" has been caused by another matter. Some time ago Dr. Scharlemann was invited to say something at a large meeting in Northern Illinois about what we believe about the Bible. Instead of repeating again what he has always taught at the seminary, which everybody knows, he did something else. He read an "exploratory" paper.

I will tell you what this means. In the course of time many people have had different ideas about the Bible. They believed the Bible to be God's Word, but they have wondered whether we must in all cases take the words just exactly as it is written; for instance, in the story of Pentecost it says that 3000 people were baptized, and does that mean that some-

body counted them and that there were exactly 3000 and not 2999, or may we believe that it means about 3000? What difference would it make to us? And there are a number of incidents like that in the Bible. So Dr. Scharlemann asked the people to "explore" with him and to see what people were thinking about such things, and whether they were right or wrong. The whole matter has made our people look into the Bible more than ever before and that is a good thing. After the "exploring" we know now what our people think about such questions, and Dr. Scharlemann will continue to teach at the seminary that the Bible is God's Word.

I am glad about your concern for the teaching at our seminary and I hope that I have helped you to understand this situation better.

Sincerely yours,
s/ Frederic Niedner

❷ Looking Back at Our District Conventions

We have reported on a number of district conventions of the Missouri Synod which were held through the summer months. (Cp. especially the July-Aug. CL.) There are still several things to be said regarding them.

Member of Presidium Said to Have Been "Rebuffed" by "Maverick" District

Synod's Second Vice-President, the Rev. Roland Wiederaenders, D.D., representing President Behnken at the convention of the English District, is said to have been "rebuffed" by that district *when he defended "the Synodical position" and pleaded for "strengthening of executive disciplinary powers."*

That this is what happened at the convention of the English District, which is referred to as "always the maverick in the Missouri Synod," has been reported in the parish paper of Grace Church in Oberlin, Ohio, the Rev. Wayne Saffen, member of the English District, pastor. The report appeared under the heading "English District Convention Makes History," and a subheading in which there is to be read: "Takes Issue with Synodical Resolution on Brief Statement."

Memorials from several pastoral conferences within the district "protesting" last summer's resolution at the San Francisco Convention of the Missouri Synod "hit" the resolutions committee of the English District (at Milwaukee) in June, the paper reports. And then it goes on to say: "Synod's Vice-

President, Rev. R. Wiederaenders, was present to defend the Synodical position and plead for the strengthening of executive disciplinary powers. He was listened to respectfully, but rebuffed, when the District resolved to memorialize Synod in Cleveland in 1962 to declare its previous resolution unconstitutional." (Our emphasis.)

"Always the maverick in the Missouri Synod," the Grace bulletin reports (our emphasis), "*the English District is back in business*" with its "wing-ding" convention in Milwaukee. Just as it seemed that there was no reason left for its separate existence, it turns out that after all "*the voice of protest and prophecy*" is left it.

The ten pages of the parish paper of Grace Church devoted to the subject would make a shambles of the Missouri Synod as a confessional body while seemingly interested in its preservation as an organization allowing "free discussion" by its members.

The Brief Statement of the Doctrinal Position of the Missouri Synod, the paper asserts, "reflects the Modernist-Fundamentalist controversy over the Bible as the Word of God." Actually, the Brief Statement was drafted already in 1897, for the fiftieth anniversary of the organization of the Missouri Synod, long before "the Modernist-Fundamentalist Controversy" came into being. Even then already, it merely drew together into a brief compass *the doctrine of Holy Scripture which the Missouri Synod has ALWAYS confessed, since its organization in 1847*. In 1934 it was submitted to Synod in its present English form as a document which presents "*the doctrine of the Scriptures and the Lutheran Confessions* in the shortest, most simple manner," and formally adopted as such for the presentation of our doctrinal position in discussions with other Lutherans toward possible unity (not mere union). In its "Loyalty Resolutions" at the Centennial Convention in 1947, Synod solemnly and unanimously reaffirmed "*its unwavering loyalty to the Scriptures as the inspired and inerrant Word of God*" and once again as solemnly declared "*that the Brief Statement correctly expresses its doctrinal position*," — to which some members of Synod now no longer want to be bound. (Cp. Proceedings, 1929, p. 113; 1932; 1947, p. 476.)

"More recently," to quote the Messenger of Grace itself, "some were disturbed by the statements of pastors in the field and by some professors at our seminary relative to Scriptures and Church unity." "These statements," the Messenger goes on to say, "were within

the teaching of the Lutheran Confessions and of Scripture, but contradicted, or appeared to contradict, certain statements in the Brief Statement."

So then, according to such a declaration, one can contradict, or appear to contradict, certain statements of the Brief Statement relative to Scriptures and Church unity and yet be "within the teaching of the Lutheran Confessions and of Scripture"! There is no question as to what is meant more specifically. For Pastor Saffen (we assume that it is he who wrote what is contained in the Messenger of Grace, and that publication in any event appeared under his name) expressly admits that Dr. Martin H. Scharlemann of Concordia Seminary, St. Louis, has "*questioned the term 'inerrancy' as to matters of fact in the Scriptures, and spoke of God's revealing Himself BY HIS MIGHTY ACTS.*" (Our emphasis. Dr. Scharlemann specifically denies that the Scriptures themselves are a revelation.)

"Those who want discipline and conformity," Pastor Staffen says, "*will get it under Resolution 9*" (of the 1959 San Francisco Convention). And it is this, he admits, that has brought about what has been referred to as the revolt of the English District, — "always the Maverick in the Missouri Synod."

Since Pastor Saffen, who has since left Oberlin to become Campus Pastor at the University of Chicago, reports that he "has written the discussion guide for Lutheran student groups on the Brief Statement for the Commission on College and University work," readers may want to order themselves a copy of it for careful examination.

Meanwhile, in view of the "rebuff" that a member of the Presidium of the Missouri Synod is reported to have received in *presenting the Synodical Position*, let us see to it that we prove as helpful as at all possible, under God, toward seeing that the President and his assistants *have and exercise to its fullest extent the evangelical discipline entrusted to them toward preserving unimpaired Synod's Position with reference to its Scripture doctrine.*

Why District Action Was Not Taken in the Scharlemann Case

In a letter received during September, a district president corroborated information which we had all the while, namely, that efforts were to be made at district conventions to prevail on delegates (largely uninformed with regard to this critical matter) from taking action adverse to the teaching of

Dr. Martin H. Scharlemann of Concordia Seminary in St. Louis. The district president writes that at a meeting of the College of Presidents (Presidents of the various Districts) at the beginning of the month of May (May 5) these were asked "to hold all judgment in abeyance," and that it was for such reasons that his own district, e.g., "took no action, passing no condemnatory resolution" with respect to the teaching of Dr. Scharlemann, although the district was confronted by an overture requesting this.

We want to do no more at this time than to enter this timely testimony into the record.

In another district, a pastoral conference comprising one half of the district's clergy had unanimously adopted a resolution requesting that the district at its convention concur in the Texas District resolution regarding this matter. ("Subscribe to" were the words used.) Although the resolution was properly forwarded for presentation, it was not presented to the district convention at all. The conference subsequently adopted another resolution declaring its determination that in the future all such resolutions as that under discussion, intended for the convention, "appear before the same."

Should This God-given Right and Duty Be Relinquished?

There is still another matter regarding district conventions concerning which we feel we must commend.

The California and Nevada Lutheran, Supplement to the Lutheran Witness, reported in its issue of July 12 something that is almost unbelievable, and certainly deplorable. Speaking of its district convention, it said: "The most sorrowful note of all was the failure on the part of many of the District congregations to send delegates. Only 84 of the District's 180 congregations were represented by lay delegates." (Our emphasis.) The report goes on to say: "Almost all the pastors were present and most of the parish school teachers. While it may be true that pastors and teachers will afford the District good leadership, and we pray that it may be so, it is POOR STEWARDSHIP on the part of the congregations not to be represented by lay people. Lay participation and influence appears to be growing less with the years. This is not wholesome for the church." (Our emphasis.)

These words are well spoken.

It is a sad neglect of their God-given STEWARDSHIP for the members of a church to neglect to participate in the business of

their church and especially also in its doctrinal discussions. The Christian Church is a theocracy, whose one and only head is Christ. Under Him, it is a kingdom of priests. (1 Pet. 2, 9.) It is the God-given prerogative of its general priesthood, that is, ALL MEMBERS of the Church, (pastors and people) to judge doctrine. Synodical officials as officials have a special obligation in this respect, so far as synodical relations are concerned, only because congregations, consisting of shepherd and sheep, have delegated such an obligation to them within certain bounds as to those who in their respective offices are to serve them in this regard and who always remain accountable to congregations. If members of our church should ever have taken from them their God-given right, their prior right (that's what "prerogative" means), to judge doctrine (also that of their officials, as shown by their practice) and, like the Roman Church, become a hierarchical cleric-ridden body, they would have to tell themselves that this is largely their own fault. And this can happen also among us!

Let our people, pastors and lay-members of our church, never relinquish or forfeit by neglect their God-given prerogative at all times to remain under Christ and His Word the final arbiters of doctrine. Rather, let this right be guarded most jealously!

Yes, CHRISTIAN STEWARDSHIP does have to do with more than just money! 1 Pet. 4, 10-11.

• Who Was Meant?

In his letter of Aug. 22, 1960, to all pastors and teachers of Synod regarding the Scharlemann Case in the Conflict with Modernism within the Missouri Synod, President Behnken has stated: "Unfortunately, some resorted to all manner of attacks both orally and in print, as well as in so-called 'open letters,' without getting in touch with the essayist."

We do not know just who and what is meant by what is here deplored. We tried to find out. In an effort to get a bit of honest information about this matter, we addressed a letter to the President of Synod (8-23-60), who should know, asking who is meant by what has been reported above. This resulted in no more than the very logical but wholly unenlightening reply (8-31-60): "With reference to your position as to who was meant in my letter when I stated some resorted to all manner of attacks both orally and in print, as well as in so-called 'open letters,' without getting in touch with the essayist, let me say,

I have reference to any and everyone who did this."

So we still don't know who was meant. It is certainly said that somebody did what is being deplored. But how are we going to find out who this is supposed to be if the President won't tell us?

In any case, we do not find ourselves included in what is said. For, after we heard Dr. Scharlemann (on April 7 and 8, 1959), aside from discussion by the one or the other of us right then and there, we promptly got in touch with the essayist. We are prepared to publish our correspondence with the professor if need be. It would make revealing reading.

We shall no doubt have to say more on a later occasion about the "attacks" — "all manner of attacks" — which are being deplored.

Meanwhile, the Confessional Lutheran Publicity Board has requested a meeting with the President of Synod to make clear that the President's proposed settlement of the Scharlemann Case is Scripturally unacceptable. Pres. Behnken has in turn pleaded (Oct. 3) that meetings for the purpose of discussing doctrinal issues "cannot be arranged at present."

❶ A Letter to President Behnken Concerning Publication Standards

October 3, 1960

Dear President Behnken,

In your letter of Aug. 31 replying to ours of Aug. 23, you requested: "Should you wish to quote from the letter, I would ask you to be so kind as to quote it in its entirety." This request refers to your letter of Aug. 22 to all pastors and teachers.

We can assure you, Dr. Behnken, that what you have requested of us would have been done (as it has been done in the October CL) without your asking it, as a matter of simple justice and sheer necessity under the circumstances. For we are concerned about giving people facts, and especially such facts as they are not being given in our official publications although they have every right to have them and compelling reason for their having them exists. It is the priestly prerogative, the right and duty of all members of the Church, at all times to judge doctrine. This they cannot, however, properly do without the necessary facts. A man's judgment simply can't be any better than his information.

In view of such facts, would not your request better be directed to the *Lutheran*

Witness? You certainly know in what a manner the *Lutheran Witness* (Sept. 20) has "reported" your letter. It gave its readers only as much of that letter as, under compelling circumstances, it wanted them to have, and withheld from them what it evidently does not want them to have. As President of Synod you certainly know also that you have a more direct control of, and a more direct obligation to our people as regards, the *Lutheran Witness*, than what is the case as regards the *Confessional Lutheran*, unless you have lost or given up such control and such an obligation, which we sincerely trust is not the case. May we look to you to request of the *Lutheran Witness* the same standard that you have requested of the *Confessional Lutheran*?

And then, what you have written in your letter of 8-22-60 to pastors and teachers about what you regard as "attacks" (in print) "without getting in touch with the essayist" is evidently a more or less serious charge in your estimation. In reply to our inquiry as to whom you meant by your charge, you write: "I have reference to any and everyone who did this." Such a simple begging of the question can of course be understood only as either inability or unwillingness on your part to say whom you meant more specifically in your blanket charge by which you may have cast suspicion on innocent persons. We therefore wish, in the light of the Eighth Commandment, to ask you this simple and direct question, which can and should under the circumstances be answered with a plain Yes or No: Was the *Confessional Lutheran* included in your blanket attack?

Very sincerely,

PHB, Editor CL

❷ How to Suggest What is False

The old Romans had a saying which went "*suppressio veri — suggestio falsi*"; that is: *To suppress the truth is to suggest the false.*

❸ Must Members of Our Church Submit to Synodical Officials?

"The officers of the Church publicly administer their offices only by virtue of delegated powers, conferred on them by the original possessors of such powers [members of the Church], and such administration remains under the supervision of the latter [members of the Church], Col. 4, 17. Naturally all Christians have also the right and the duty to judge and decide matters of doctrine, not according to their own

notions, of course, but according to the Word of God, I John 4, 1; I Pet. 4, 11." "If, however, the minister [this, of course, goes also for synodical officials], in his teachings and injunctions, were to go beyond the Word of God, it would be the duty of Christians not to obey, but to disobey him, SO AS TO REMAIN FAITHFUL TO CHRIST, Mt. 23, 8. Accordingly, we reject the false doctrine ascribing to the office of the ministry [and so also to synodical officials] the right to demand obedience and submission in matters which Christ has not commanded." — (Brief Statement of the Doctrinal Position of the Lutheran Church—Missouri Synod, 30. 33. Our emphasis.)

"The officers of Synod must assume only such rights as have been expressly conferred upon them by Synod, and in everything pertaining to their rights and the performance of their rights they are responsible to Synod. Synod at all times has the right to call its officers to account and, if circumstances require it, to remove them from office in accordance with Christian procedure." (Constitution of the Lutheran Church—Missouri Synod, Art. XI: Rights and Duties of Officers. Our emphasis.)

⊙ A Curious Position

For some years now doctrinal tensions have existed between Missouri and Wisconsin, and committees of these synods have met to try to resolve them.

These efforts came to a head at a session last May, when Wisconsin, having examined Missouri's statements, declared that the committees had reached an *impasse*. This means that in the opinion of Wisconsin's committee everything worthwhile that could possibly be said by both sides concerning the issue has now been said, and that further discussion would probably be fruitless.

This may be the case, although no Missourian, except the handful who served on its committees or who happened to attend the recent Conference of Theologians on certain days, is in a position intelligently to judge the matter.

In fact, except for these few people, no Missourian is in any position to make any judgment about it at all.

Consider again the curious position in which to prepare a statement of its beliefs on the debated issues. In the course of several years the average person can think through a matter rather thoroughly, discuss it with many other people, at least slowly form a mature judgment about it, and still find some

time to express his conclusions in a relatively brief document. By comparison, the average Missouri minister, preaching for 20-30 minutes each Sunday, has less than a week to prepare his sermon.

But Missouri's committee apparently needs more time to deliberate.

For Missouri went into the May meeting with a statement which it did not consider final, which it has not released, about which we still remain in the dark, and which, to the best of our knowledge, still is not in such form that responsible people feel it can be made public.

Is not our position a curious one? Four months have passed and no one has as yet told us what was said to Wisconsin — in our name!

Even with one's sketchy knowledge of Lutheran history one ventures the question: how often in the centuries of Lutheranism has a Lutheran body, faced with such a crisis, delayed this long in witnessing to its faith?

Some time next spring, six or seven months from now, the Synodical Conference will hold a special session for the sole purpose of discussing doctrinal disagreements. Wisconsin's pastors and laity know or can know what Wisconsin has said. Missouri's can only wait and hope that some day they, too, will know.

Meanwhile four months have slipped by and Missouri's men have been offered no explanation of this situation, nor have they even been notified that a report will be made at some future time.

Perhaps there are valid reasons for these long delays. Perhaps there are even valid reasons for not releasing some of this material at the present time. If these reasons exist, it seems only logical to suppose that we would at least be informed of their existence.

What does Missouri plan to do? You know as much about it as we do.

(Wm. T. Eggers, in his column "To Tell the Truth," in the *Badger Lutheran*, published by the Milwaukee Federation of Lutheran Churches—Missouri Synod, Inc., Sept. 29.)

⊙ The "Oneness" That is Manifested through Inclusion in the "Co-operative" Agency Known as the NCC

Liberals within the Missouri Synod are aching to get into the great unionistic stream of our day which has been falsely labeled the

"ecumenical movement" and its various tributaries, — the National Lutheran Council, the Lutheran World Federation, the so-called National Council of the Churches of Christ in the USA (our emphasis), and the World Council of Churches which it has spawned.

At the moment we want to do no more than to show what kind of "oneness" is manifested through inclusion in the "cooperative" agency known as the NCCCUSA.

The all-important Preamble to the Constitution of this "inclusive co-operative agency of the Christian churches of the United States of America" reads:

"In the providence of God the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Savior by the creation of an inclusive co-operative agency of the Christian churches of the United States of America to continue and extend the following general agencies of the churches and to combine all their interests and functions: Federal Council of the Churches of Christ in America," etc.

The "oneness" in Jesus Christ as Divine Lord and Savior which is avowedly "manifested" through inclusion in the cooperative agency of the NCCCUSA is based on a totally false doctrine of the Church and finally comes to be a most tragic sort of joke. For, it is left to each church within the Council to say just what this multifarious "oneness" in Jesus Christ is supposed to be.

In an official brochure published by the Office of Information of the NCC, *The National Council of Churches — What It Is, What It Does*, we read, under the heading, What Do Critics Say of the Council? "That the Council is liberal in its theology. These critics disregard the fact that the Council has no theology of its own. The Council is forbidden by its Constitution to determine theological matters, which are the sole concern of its member churches." (Our emphasis.)

There are even Unitarians and Universalists among those who hold membership in Divisions of the Council. Yet, member churches of the NCC, and parent bodies of boards in membership with divisions of the NCCCUSA (so the Missouri Synod, whose Board for Missions in North and South America is a member of the NCC's Division of Home Missions) are said to be recognized as manifesting oneness in Jesus Christ with all other churches which are members of, or parent bodies of boards holding membership in some division of, the NCCCUSA.

From this everyone can readily see what sort of "oneness in Jesus Christ as Lord and Savior" it is that is said to be manifested through inclusion in this ultra-unionistic "co-operative" agency.

Over against such a caricature of the one Church of Christ we are exhorted to keep the unity of the Spirit, the great spiritual unity that has been wrought by God's Holy Spirit (not by so-called "ecumenical" planners) which, though unseen, has always existed between true believers in Christ and will exist to the end of time — regardless of the NCC and its arrogant claims.

❶ Is the Missouri Synod's Board for Missions in North and South America Merely Co-operating in External with the NCC?

Towards the close of last year (1959) the Missouri Synod's Board for Missions in North and South America became a member of the Division of Home Missions of the ultra-unionistic National Council of the Churches of Christ in the USA. (Cp. CL, April 1960, p. 47f.)

What does such membership mean?

Its Basic Meaning

Art. II, Section 3b of the NCC Constitution makes this clear. It reads: "Denominational boards or agencies which accept the basis of membership as defined by each division, general department, or central department of the Council, may, upon their request, become members of any one or more of these units if approved by a two-thirds vote of the members present and voting at any regular meeting of the division, general department, or central department concerned. No board or agency, except as provided in Art. III, Section 2b of this Constitution [the exception provided for in this particular section refers to charter membership, a thing of the past, and is therefore wholly irrelevant to our present discussion], shall be eligible to membership in divisions, general departments, or central departments of the Council UNLESS ITS COMMUNION [in the present case, the Missouri Synod] IS RECOGNIZED BY THE GENERAL BOARD AS BEING IN AGREEMENT WITH THE PREAMBLE OF THIS CONSTITUTION." (Our emphasis.)

How does the Preamble of the Constitution of the NCC read again, with which the Missouri Synod is accordingly recognized as

being in agreement by the General Board of the NCC? It reads as follows:

"In the Providence of God, the time has come when it seems fitting *more fully to manifest oneness in Jesus Christ as Divine Lord and Savior* by the creation of an inclusive co-operative agency of the Christian churches of the United States of America to continue and extend the following general agencies of the churches and to combine all their interests and functions: Federal Council of the Churches of Christ in America," etc. Seven further ecclesiastical organizations are mentioned, completing the Preamble.

Accordingly, the Missouri Synod is being recognized by the General Board of the NCC as being in agreement with the Preamble of the Constitution of the NCC which solemnly declares that *ONENESS IN JESUS CHRIST AS DIVINE LORD AND SAVIOR* (however variously this may be understood) is being manifested through this "inclusive co-operative agency."

To quote a statement from the mouth of this trojan horse within the Church (the NCC), the Associate Secretary of the Division of Home Missions of the NCC, speaking with specific reference to the membership of Missouri's Board in the NCC division, wrote us (Aug. 10, 1960): "It does imply recognition of other member bodies as Christian bodies and the presence of a wide variety of denominations in the National Council means a recognition and a respect for *THE VARIETIES IN THEIR PRACTICE AND FAITH.*"

Its Further, Practical Meaning

It is also to be noted that according to what has been quoted from the NCC Constitution above, a Board like the Missouri Synod's Board for Missions in North and South America, in order to become a member of the NCC Division of Home Missions, must "accept the basis of membership as defined by" that (each) "division." In defining its basis of membership, the Division of Home Missions of the NCC specifies, in its Bylaws and Standing Rules, that any organization, in order to become a constituent member of this Division, "shall agree to cooperate in the purposes and work of the Division and to participate in its financial support." (Our emphasis.) The purpose and work or functions of the Division under discussion are stipulated in Articles II and III of the By-Laws of the Division. A full discussion of these articles would lead us too far afield at the present time; we shall therefore leave their fuller discussion for some later occasion. Let it just suffice for the present to quote

the following from Art. II: "The basic purpose of the Division of Home Missions is found within the divinely-given purpose of the Church itself. It labors to communicate to all people a saving faith in Jesus Christ," etc. To "agree to cooperate" in such a purpose can hardly be regarded as a mere agreement to cooperate in externals. Yet Dr. Hillmer, Executive Secretary of the Missouri Synod's Board for Missions in North and South America keeps insisting that cooperation in externals is all that membership of our Board in the NCC Division of Home Missions implies.

Is Our Board Really a Member of the NCC?

Dr. Hillmer also keeps insisting that the membership of our Board is a "limited" membership. (The NCC makes no provision for "limited" membership whatsoever.) He hesitates to answer embarrassing questions regarding such matters, and also refuses to carry on proper discussion about them.

Now, let us again see what the NCC has to say about this.

In a letter dated Aug. 29, 1960, Dr. Jon I. Regier, Executive Secretary of the NCC Division of Home Missions, has written as follows:

"Your information that the Board of Missions of North and South America of the Lutheran Church—Missouri Synod became a member of the Division of Home Missions is correct. As of December 1959 they are *FULL MEMBERS.*"

And again:

"Concerning the constitution and preamble of the National Council of Churches, I think you would be interested that the Board of Missions of the Missouri Synod [in North and South America] officially adopted a policy in early 1959, recognizing that there are other communions than their own that are doing a most valid work, and on this basis it is my understanding that they recognize that all churches of the National Council of Churches and its Divisions are one in Jesus Christ." (Our emphasis.)

Certainly, this information from the Executive Secretary of the NCC Division of Home Missions ought to be convincing. And what we have shown to be the meaning of membership in a Division of the NCC on the basis of its constitution is unquestionable.

Do you want your Board for missions to be implicated in this kind of religious Unionism? And is it for this kind of thing that you are making mission contributions to the budget of the Missouri Synod? Such ques-

tions not only demand a proper answer; they also demand prompt action.

Remember that *silence is consent*. Let your protest be heard today!

● "Smear"-Talk in the AMERICAN LUTHERAN

In its July issue the *American Lutheran* came to the defense of the National Council of the Churches of Christ in the USA in its controversy with the government concerning the Air Force Manual. The *American Lutheran* said: "At the present time loud voices are accusing another religious organization in the United States of espousing a foreign ideology. The National Council of Churches of Christ in America is charged *both*, with having communist leanings and *with having officials and leaders who are communists*." Concerning this charge which the *American Lutheran* alleges is being made, it says: "What disturbs us is that some of our own people have not only parroted the charges but seem almost to delight in the smear attack on the National Council of Churches." (Our emphases.)

On July 30 a member of our church (John M. Rhame, 1100 17th Ave. N., Clinton, Iowa) addressed an inquiry to the *American Lutheran* regarding its "smear" allegation. His letter follows, in its entirety:

American Lutheran: "On p. 4 of your publication of July, 1960, you say that 'The National Council of the Churches of Christ in America is charged with having communistic leanings and with having officials and leaders who are communist, even though the Council is on record as opposed to communism.' Who do you know of that has made such charges; can you give me a bill of particulars, i.e., who said what and when? I find only a piece in the August 19, 1953, issue of the *Christian Century* by Reinhold Niebuhr, which was occasioned by a statement of Bishop Oxnam which made a sweeping denial of Communist influence in the Churches. 'Such a statement causes difficulties,' writes Niebuhr, 'because there are in fact communist sympathizers and fellow travelers in the church. I wonder whether Bishop Oxnam ought not to have admitted this more freely.' I would appreciate any specific help you can give me on this."

Mr. Rhame received the following reply, dated Sept. 22:

"In your letter dated July 30, 1960, you ask: 'Who do you know of that has made such charges (NCC communistically tainted); can you give me a bill of particulars, i.e., who said what and when?' Dr. [Adolf F.] Meyer has passed on your letter to me for reply. Among other sources I would refer you to the *Christian Beacon* published by Carl McIntire, D.D., Collingswood, N. J., Thursday, February 25, 1960. On page 4 this magazine or newspaper states: '719 of the officers whose names appear on the rolls of the National Council of Churches — Federal Council of Churches, have records of Communist affiliation.' On page 5 an article by Fulton Lewis Jr. is quoted which begins: 'The National Council of Churches of Christ in the USA came into being January 1950 as a face-lifting operation on the old Federal Council of Churches, which had become generously smeared by the pink brush.' In this issue there is a long article attacking Dr. Edwin T. Dahlberg, President of the NCCC. Listing all of this is dreary business, but the above is a sample of some of the literature which lay behind the statement which appeared in the *American Lutheran*. The NCCC has a packet which is sent to all interested refuting the charges made. I am in possession of this material and would be glad to share it with you if you so desired."

It can hardly escape anyone that Pastor Koenig, writing for the *American Lutheran*, substituted for the actual charge which had appeared in its July issue and which Mr. Rhame cited correctly, *something less*; and it then directed itself merely to this sleight-of-hand substitution instead of substantiating its own actual charge.

It is clear as can be that the *American Lutheran* in this dishonorable way failed to supply proof for the charge it has made not only against Dr. McIntire, but in particular also against "some of our own people," and that it in this dishonorable way made *them* appear incapable of supplying proof for what they actually have said.

And so we are left with the question, "Who is guilty of a 'smear attack'?"

● How Low Can They Get?

The Liberalism which thrives in the so-called National Council of the Churches of Christ in the USA has been unable to ignore its exposure by such voices as those of the more evangelical International Council of

Churches, and the Church League of America. The NCC's chief weapon, when it is forced to defend itself, is plain, outright smear. However, the ultra-liberal *Christian Century*, an outstanding defender of the NCC, recently descended to something of a new low. In its issue of Sept. 7, under the heading "Hate-mongering," it speaks of those named (and of the organization known as Circuit Riders) as "apostles of discord and merchants of malice who prey upon suspicious and superstitious people," and of their religious publications as "obscene literature" which the mails still carry.

We believe that just to have apprised our readers of this fact should be enough. No comment on our part should be necessary.

Believe it or not, Dr. Martin S. Marty, a pastor of the Missouri Synod, is associate editor of the *Christian Century*!

⑤ The Recent Meeting of the Central Committee of the WCC

James DeForest Murch, managing editor of *Christianity Today*, compiled a rather comprehensive report of the recent meeting of the Central Committee of the World Council of Churches in Saint Andrews, Scotland (Aug. 16-21), the last annual meeting of this Committee before the great Assembly to be held in New Delhi, India, next year. The report appeared in the Sept. 12 issue of the *Christianity Today*.

In this report, Editor Murch pointed out that "the 90-member Central Committee of the World Council is often said to be the World Council, so great is its constitutional authority and practical importance in the ecumenical structure." "Communist members of the Central Committee Bishop Jan Chabada and Professor J. L. Hromadka of Czechoslovakia and substitutes Bishops Tibor Bartha and Zoltan Kaldy of Hungary actively participated." The Committee "failed to speak any word of caution respecting the shocking leftist social and political views expressed at Lausanne." (Cp. "Miss Ecumenia is Enthroned" in Sept. CL. The Walther League, by the way, sent a group of young people to this first WCC-sponsored Ecumenical Youth Assembly at Lausanne.)

"Major attention was given to reports and pronouncements of the Council's Commission of Churches on International affairs. . . . Admittance of Red China to the United Nations was endorsed." "Left-wing humanitarian Dr.

O. Frederick Nolde" is director of this Commission and at the same time holds a similar position in the Lutheran World Federation; often one cannot tell whether he is speaking for the one or for the other or for both. He is a "pastor" of the ULC. "When asked in a news conference whether there was any theological basis for the Commission's program, Nolde said, 'No,' but insisted that its members had tried to look at world issues from 'a Christian viewpoint.'" So then here the Commission is said to have "a Christian viewpoint" *without a theological basis*. We wholeheartedly believe the last part of this statement; we reject its first part utterly.

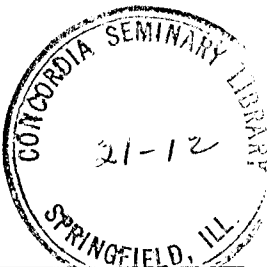
"One of the high points was the Faith and Order Commission report which dealt with ecumenical action. Vice Chairman Henri d'Espine presented a statement which broadly defined the theological nature and organizational form of eventual unity. It should be primarily a local unity said the document or 'one which brings all in each place who confess Christ as Lord into a fully committed fellowship with one another. . . .' The statement indicated that 'there would no longer be in each locality several churches but one church comprising all' Christians. 'The local community would be linked to the Christian community at all times and in all places by the fact that its ministry and members would be acknowledged by all.'"

"Ecumenists at Saint Andrews even discussed seriously eventual union with Rome."

Jesuit Bernard Leeming, who was "an observer at the conference of non-Catholic ecumenists" at St. Andrews, reported in the National Edition of the *Roman Catholic Register* (Denver, Colo., Oct. 9) "that there is no reason to believe that the Orthodox and Protestant Churches are forming a united front against the Catholic Church through their co-operation in the World Council of Churches." "The Orthodox," he reported, who stressed the need for liturgy, prayer, and asceticism as Christianity's weapons against secularism, "spoke the most often of all groups represented." "The Protestant Churches are learning much about Catholicism through Orthodox Churches that belong to the World Council of Churches."

In concluding his report, Editor Murch says: "There is evident a very widespread and increasingly uniform development of a *new form of Christianity* somewhat removed from the pattern of the apostolic church depicted in the New Testament." (Our emphasis.) To which we say, Well said!

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MOTTO: *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.* — 1 Cor. 1, 10.

"We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ." — Concluding Statement of the Formula of Concord concerning the Requirements of Confessional Fellowship among Lutherans of the Augsburg Confession. Trigl. Conc., p. 1095.

"It has been our purpose . . . that all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them, might be exposed, distinctly repudiated, so that every one may be faithfully warned against the errors, which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 857.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." — Formula of Concord (Thorough Declaration), Comprehensive Summary; Trigl. Conc., P. 853.

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❶ An Advent Prayer

Lord Jesus Christ, at Thy First Coming, in fulfillment of the sure prophecy of Thy Word, in the lowliness of human flesh, Thou didst come to redeem us from all iniquity, by Thy blessed Incarnation. Thou didst come into a hostile world, in which

even the established church was so far removed from Thy Word by its vain interpretations and imagined progress that leading theologians of the day denied the very resurrection of the dead, and its accepted leaders, amid a great show of piety, reduced true worship to a mere keeping of their own traditions. But Thou didst suddenly come to

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"As soon as we look more to our synod than to the
invisible kingdom of God, the kingdom of grace and salva-
tion, we begin to be a sect. For this is really the essence
of sectarianism that one has his eye on his little fellowship
above all, even though the kingdom of God may suffer
harm thereby." "That preacher is no true preacher who
merely seeks to fanaticize his congregation for the Lutheran
Church, or for the Missouri Synod, or, worse still, only for
the Iowa District. Such men are bad preachers. They must
rather direct people to Christ and say: See, we preach the
pure Word of God, in which the everlasting Gospel of
Christ is continued; that is why you should adhere to us,
and therefore we say, Leave us as soon as we no longer do
this! For salvation by no means depends on us, nor also on
the Missouri Synod. So if it no longer preaches the pure
Word of God, then it is worthy of nothing but that one
forsake it." — Dr. C. F. W. Walther, "Concerning the Chief
Obligations Which a Synod Has if it Rightly Wants to Bear
the Name of an Evangelical Lutheran Synod." Doctrinal Essay
at the First Convention of the Iowa District of the Lutheran
Church—Missouri Synod, 1879; Proceedings, pp. 112, 114.

Thy temple to cleanse it. Thou didst lead Thy people
back to the Scriptures. We beseech Thee, by Thy
constant coming in grace, cleanse The Church again
in this our day. For, once more Thy Word is as
despised and rejected as Thou Thyself wast in Thy
great humiliation. Purge the Church of the dross
of vainly imagined progress and false worship. Lead
men back again to the eternal truth of Thy Scrip-
ture, ere Thou dost come once more, suddenly, vis-
ibly, and in great glory, finally to consummate the
redemption of Thine own and to destroy those who
in the Church and in the world of our day are by
their deceitful corruptions destroying the earth.
We trust alone in Thee, according to the sure
promise of Thy Word. Amen.

☉ That First Christmas at Bethlehem (Luke 2, 8-12)

The King James Version and the RSV

A year ago (12-26'59) the *Cleveland Plain Dealer* had an article on its editorial page
under the heading "A Gentle Suggestion for
Next Christmas." The article reads as follows.

We do not presume to knowledge of matters
clerical greater than that of experts, nor do we
contend that the Revised Standard Version of
the Bible is without its serious defenders who main-
tain stoutly that it is more accurate than the King
James version, that ambiguities have been cleared
up, that events have been given modern meanings.

We are not Greek scholars, as were the men who,
in the retranslation, went back to the original lan-
guage, and perhaps "swaddling clothes" does not
mean "swaddling cloths"—but clothes sounds better
than cloths, when considered in relation to an in-
fant.

But those who love the majestic language of the
King James version do, it seems to us, occasionally
have a point, and none more so than in the story
of the first Christmas. Consider some parallel vers-
es, all from the Gospel of St. Luke:

King James 2-8: And there were in the same
country shepherds abiding in the field, keeping
watch over their flock by night.

Revised 2-8: And in that region there were
shepherds out in the field, keeping watch over their
flock by night.

What is ambiguous in the King James version?
Certainly, the language is more beautiful than in
the Revised version.

King James 2-9: And, lo, the angel of the Lord
came upon them, and the glory of the Lord shone
round about them; and they were sore afraid.

Revised 2-9: And an angel of the Lord appeared
to them, and the glory of the Lord shone around
them, and they were filled with fear.

Again—who could fail to understand the King James version, and who, with any feeling for words at all, would argue that the Revised verse is an improvement?

King James 2-10: And the angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people.

Revised 2-10: And the angel said to them, "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people. . . ."

The words, "tidings of great joy" literally sing in a way in which "good news of great joy" does not, and what difference is there in the meaning?

King James 2-11: For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Revised 2-11: For to you is born this day in the city of David a Savior, who is Christ the Lord.

Both mean the same; which rings like a bell?

King James 2-12: And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

Revised 2-12: And this will be a sign for you; you will find a babe wrapped in swaddling cloths and lying in a manger.

Perhaps it is age which makes us long for the familiar words—perhaps it's aversion to change. But wouldn't it be nice if clergymen in churches which use the Revised Version during the rest of the year, would give us the Christmas story in the words we know and love?

With this "gentle suggestion," we wish all of our readers a most blessed Christmas-tide!

The Confessional Lutheran

● President of Synod Still not Ready To Discuss Doctrinal Issues

The President of the Missouri Synod has recently informed members of the Confessional Lutheran Bureau executive staff that *meetings for the purpose of discussing doctrinal issues "cannot be arranged at present."* The statement came in reply to a specific request for such a meeting by the executive staff of the CLPB, originally made on Aug. 31, because of the President's letter of Aug. 22 (1960) to pastors and teachers concerning the doctrinal position of Prof. Martin H. Scharlemann at Concordia Seminary, St. Louis, Mo.

Especially since the San Francisco convention of the Missouri Synod (June, 1959) charges of unorthodoxy have been made against Dr. Scharlemann, and his removal

from our teaching ministry has been asked. Many letters have reached the President's office in the matter.

On Feb. 9, 1960 the President released a letter to all District Counselors in which he said: "The matter is in the hands of Dr. A. O. Fuerbringer, president of the seminary, and in the hands of the Board of control." In a meeting of the College of Presidents on May 5, 1960 District Presidents were asked to "hold all judgment in abeyance" in the matter. District conventions, which were held during the spring and summer months, were prevailed on to take no action adverse to Prof. Scharlemann's doctrinal position. (The Texas District had already in April, in the presence of the President of Synod, publicly repudiated Dr. Scharlemann's attack on Scripture and urged his immediate suspension.) Letters which continued to be addressed to the President's office met with the same line which has been cited above, — that the matter was in the hands of certain people, who were "dealing" with respect to it. A reader of the *Confessional Lutheran* who asked, more pointedly, "Why can't people who salary our officials be trusted with these matters?" received the reply (July 6, 1960): "Let me say that there surely is no thought of withholding any information to our constituency. You realize of course that before any information can be given out the matters should be brought to a satisfactory conclusion." Finally, toward the close of the district convention season, on Aug. 22, 1960, the President released a letter to all pastors and teachers of Synod. In this letter, the subversive doctrinal position of Prof. Scharlemann *remains unreputed*. In fact, the heart of this letter consists of statements in which Dr. Scharlemann has briefly formulated his doctrinal position so as to give the unquestionable assurance that what he continues to hold about the Bible, its being "inspired," etc. is no different from what he has *always* taught about this; and that what he accepts of the Brief Statement is no more than that to which he has *always* limited his acceptance of it (namely, what *he* regards as its "doctrinal content"). At the close of his letter the President expressed the hope that such information as he has here given would "put an end" to matters!

Within a few days of receipt of the President's letter, (Aug. 31, 1960), the Executive Staff of the Confessional Lutheran Publicity Bureau addressed a letter to the President *requesting a meeting with him* for the pur-

pose of making clear that the proposed settlement of the Scharlemann Case as it is reported in his letter is Scripturally unacceptable. The President has been given the assurance that the CLPB would "be prepared to present a succinct statement on the issues when we meet." It has been stated that this request was being made "in the exercise of our God-given inalienable prerogative to judge doctrine, and under the protective guaranty of Synod's Constitution (Art. III: 8)."

In a letter dated Oct. 13, the President has written: "Permit me to state that the vice-presidents and I are not disinterested in a meeting for the purpose of discussing doctrinal issues. However, *such meetings cannot be arranged at present*. We shall give consideration to this matter." (Our emphasis. It will be noted that no explanation is given as to why it is being said that "such meetings cannot be arranged at present.")

The President has, moreover, countered with a proposal that a meeting be arranged which would be limited to discussing "attacks" on the St. Louis faculty, individual members of the faculty, etc.

One clearly sees here the suggestion of a technique which has become standard in other churches of our day which have succumbed to Modernism and which, whenever used, has served to protect and to further that destructive cause. The technique is simply to ignore discussion of the real issues and to discredit those who rightly repudiate error in defense of the Truth of Holy Scripture.

Under date of Nov. 5 the CLPB Staff has written the President as follows:

Dear President Behnken: On Aug. 31 we requested an early meeting with you for the purpose of making clear that the proposed settlement of the Scharlemann case as reported in your letter of Aug. 22 to the clergy and teachers of our synod is Scripturally unacceptable. We assured you that we would be prepared to present a succinct statement on the issues at that meeting.

In your letter of Oct. 13 you decline such a meeting for the discussion of the doctrinal issues at this time, writing, "Permit me to state that the vice-presidents and I are not disinterested in a meeting for the purpose of discussing doctrinal issues. However, *such meetings cannot be arranged at present*. We shall give consideration to this matter." We cannot understand your position, since the doctrinal issues in this whole matter are obviously basic and must necessarily have priority over, and be the foundation for, any other discussions.

In our letter of Oct. 11 we reminded you that our request was made "in the exercise of our God-given inalienable prerogative to judge doctrine, and under the protective guarantee of Synod's Constitution (Art. III:8)." To this we add that we are, moreover, *acting in harmony with the Brief Statement of the Doctrinal Position of the Missouri Synod*. Specifically, we call attention to section 30 of that confessional document of our church: "... The officers of the Church publicly administer their offices only by virtue of delegated powers, conferred on them by the original possessors of such powers [the members of the Church], and such administration remains under the supervision of the latter, Col. 4, 17. Naturally all Christians have also the right and the duty to judge and decide matters of doctrine, not according to their own notions, of course, but according to the Word of God, I John 4, 1; I Pet. 4, 11." (Cf. also Sec. 32.)

In accordance with this Scriptural position, we insist that we may not be denied prompt evangelical discussion of the doctrinal issues confronting us in your letter of Aug. 22.

When you have finished giving consideration to this matter and are ready to implement your interest in a meeting for the purpose of discussing doctrinal issues, we shall be glad to hear from you again. Once that basic matter has been taken care of, it should not be difficult to agree on other matters relative to such a meeting, which we originally requested on Aug. 31. We assure you that you will then hear from us further regarding these.—Yours in Christ, The Executive Staff of the CLPB.

❶ What We Have Seen

"We have seen what happens when men no longer take off their shoes when they enter upon the holy ground of Scripture, when men are no longer filled with holy awe at the speech of God. And we all know that our church is not immune to this seductive mode of thought; we know that these bitter and secular waters are breaking on our shores."

Prof. Martin H. Franzmann, speaking of Biblical criticism, at the 1960 Counselors Conference (Symposium, p. 67).

❷ What They Say

What Professor Preuss Says

Dr. Robert Preuss, Concordia Seminary, St. Louis, says: "Scripture is the Word of God because God speaks to us in Scripture. Scripture is God speaking." "All the dogmatists call Scripture revelation. Scripture

was more than merely a record or history of God's revelation; it was revelation, or, to put it more accurately, it was revelation put down in writing." "Revealed, supernatural theology is to be drawn only from the revealed and written Word of God. Otherwise our theology is false and so is our Christ." — *The Inspiration of Scripture*, p. 13. 31. 1.

What Dr. Scharlemann Says

Prof. Martin H. Scharlemann, Concordia Seminary, St. Louis, says: "The Scriptures themselves are not a revelation."—*The Bible as Record, Witness and Medium*, p. 21:3.

What President Fuerbringer Says

Prof. A. O. Fuerbringer, President of the Faculty of Concordia Seminary, St. Louis, says: "Our faculty stands united on all parts of the doctrine of the Sacred Scriptures."—Letter to Concordia Circuit Pastoral Conference, Missouri, May 18, 1960. Also on other occasions; for instance, at the 1960 Graduation Exercises of Concordia Seminary. Cp. A Statement on the Form and Function of the Holy Scriptures, by the Faculty of Concordia Seminary, St. Louis, adopted April 26, 1960; published in the *Concordia Theological Monthly*, Oct. 1960, p. 626f.

What do YOU say?

❷ Is Scripture Merely a Record of Revelation?

"II Tim. 3, 16 reads, exactly: 'Scripture, inspired by God,' and the inspired Scripture is accordingly not merely a telling, an account, a record (Urkunde) of the divine revelation, but is, as such, as Scripture itself, the speaking and revelation of God." "A Scripture inspired by God, II Tim. 3, 16, is a Scripture which is, as such, as it lies before us, breathed by God, breathed into the holy writers, brought forth through God's Holy Spirit according to its form and content."

The above words are taken from an excellent article on II Tim. 3, 15-17 by Dr. Geo. Stoeckhardt, published in the name of the Missouri Synod, in *Lehre und Wehre*. (Vol. 38, Oct., Nov., and Dec.)

In concluding this article, Dr. Stoeckhardt says of the teaching of modern theologians in general concerning Scripture and its inspiration: "It is as though they had agreed among themselves as to how they might, with least loss of face, while preserving a show of piety, rid the world of this troublesome thing, di-

vine inspiration. But we have to consider that they, too, are in a certain sense inspired, not by the Spirit of God, but by a different spirit, who begrudges men the Scriptures, that they may not believe and be saved; methodical error (Eph. 4, 14) here weaves its intrigues."

For anyone who has read the essays of Dr. Martin H. Scharlemann of Concordia Seminary in St. Louis, it only remains to say that such is the coterie with which he has identified himself in these essays.

A Presidial letter of Aug. 22, 1960, has moreover, failed to repudiate Prof. Scharlemann's doctrine; indeed, it has, instead, revealed agreement with, or at least tolerance, of, Dr. Scharlemann's formulation of his doctrine of Scripture.

Of just how much concern is this to you,—measured by your actions?

❸ Dr. Scharlemann's "New" Theology

Dr. Martin H. Scharlemann of Concordia Seminary, St. Louis, has in various essays attacked Holy Scripture, insisting that it is not divine revelation and that it contains many errors.

In an Author's Note prefixed to his essay, *The Bible as Record, Witness and Medium*, he has said: "This is an *exploratory* essay." (All emphases in this article are ours.) The essay centers about the doctrine of revelation.

In a meeting of the Pastoral Conference of the Northern Illinois District on Nov. 20, 1959 Dr. Scharlemann explained the remark cited above as meaning, among other things, that he thinks he is offering something *new*, something hitherto unheard of among us. Indeed, he spoke as though what he had "discovered" in present-day Neo-Modernism (or "Neo-Orthodoxy," which is the same thing) were something that had been unknown to the New Testament Church through nineteen centuries of its existence; that with the rise of the Swiss theologian Karl Barth (who has come out of the Reformed Church as one of Protestantism's ace-heretics in our time) there has in his idea of "revelation" entered upon the ecclesiastical scene something unprecedented in its uniqueness. What this "giant" has written in his discussion of *Das Geheimnis der Offenbarung* 'The Mystery of Revelation' (*Dogmatics*, Vol. I, Pt. 2) has been so momentous and well done, Dr. Scharlemann stated with the greatest enthusiasm,

that it is a "challenge" to the whole of theology; it would be sheer "folly" to ignore it.

Dr. Scharlemann made a special point of asserting that there is in his essay nothing contrary to the position of the Missouri Synod, because the Missouri Synod "has no position on revelation." Strangely enough, the professor at the same time repetitiously accuses our church of "confusing" revelation and inspiration, concerning which former matter we are supposed not to have a position. (Inspiration is a form of revelation.)

All of this leads us to say that Dr. Scharlemann must be more at home in modernistic theology, and that his reading of orthodox literature in this field must be rather limited. His references seem to indicate as much; for they are almost without exception of the modernistic variety,—men who enlarge on the theology of Karl Barth: Emil Brunner, John Baillie, G. Ernest Wright, H. Richard Niebuhr, Otto A. Piper, and the like, whose theology Dr. Scharlemann himself constantly echoes.

Just How "New" Is the Doctrine of Revelation?

Reference to sources which we have indicated in a previous article (Why the Bible is God's Word), will bear out more than sufficiently to what an extent the subject of revelation has been dealt with in Lutheran literature. Ever so often, in the literature of genuine Lutheranism, the Bible is referred to as our final and sole absolute authority *because it is "the revealed Word of God,"*—in the historic Confessions of our Church, in the writings of the great Reformer himself, and elsewhere, down to the latest publications of our own day, among which there must be reckoned the recently adopted Synodical Conference Statement on Scripture (Proceedings, 1958).

To cite but an example or two from Luther's Works (St. Louis Edition), in Vol. III: 1907 where the Reformer speaks of a revelation of the Trinity in Dan. 7, 13, he says: "Such a high, holy thing nobody could know if the Holy Spirit didn't reveal it through the prophets; as I have said above, the Holy Scripture is spoken by the Holy Spirit." And in a sermon in the Gospel portion of his Church Postil (XI:678) he says, with reference to the words of I Pet. 1, 11: "Are these the words of a fisherman, or of a clever and wise scribe? No; but the revelation of the self-same Spirit who before revealed it also to

the prophets." In his exposition of John XIV Luther says (VIII:451): "If God didn't reveal Himself to you, you would be and remain blind forever."

An interesting instance, presenting discussion of controversy concerning this matter in Walther's day, already during the last century, will be brought at the close of this article.

To come down to our own time and to our synod, Dr. Ludw. Fuerbringer, in his *Theological Hermeneutics* (German, 1912), which was in use at our St. Louis seminary for many years, until not so long ago (would to God that the Scriptural principles embodied in it were still taught there to the exclusion of all else!), states, p. 3: "As to its essence, Scripture is God's revelation, put into human words, II Tim. 3, 16; II Pet. 1, 21; I Cor. 2, 13; II Thess. 2, 15. Therefore the exegete must always hold fast to the right doctrine of the inspiration and inerrancy of Scripture and of the divinity of its contents. Ps. 119, 160; John 10, 35; 8, 31, 32; 17, 17." Ps. 119, 160 reads, in the AV: Thy Word is true from the beginning. The RSV has translated this passage: The sum of Thy Word is truth. Luther has well rendered its sense: Thy Word is nothing but truth.

Dr. F. Pieper's *Christian Dogmatics*, another ripe fruit of many years of sound Scriptural teaching in our St. Louis Concordia, in Vol. I of the German edition, treats the subject of revelation especially on p. 21f and pp. 233ff, and then constantly in passing.

Still staying within the Synodical Conference, Dr. Adolf Hoenecke in his *Ev. Luth. Dogmatik*, in which he devotes thirty solid pages (and this means "solid" in more ways than one) to the specific subject of revelation (Offenbarung) had to write, Vol. I, p. 216, as long as fifty years ago (1909):

"There is hardly another concept which is in need of as careful treatment as the concept of revelation; for in more recent times there has hardly been as much mischief practiced with another concept. That is to say, no other one has been given as much formulation contrary to Scripture as this one. This is understandable, since, as is known, A FORMULATION OF THIS CONCEPT WHICH STANDS IN THE STRICTEST OPPOSITION TO THE ORTHODOX CONCEPTION OF IT MUST PROVIDE THE BASIS FOR THE WHOLE OF SUBJECTIVISTIC THEOLOGY." (Our emphasis.)

What IS New About Dr. Scharlemann's Theology

All of the above, especially also its last sentence, goes also for Dr. Scharlemann's "new" or "exploratory" theology of "interpretation," which is subjectivistic to the core, and which, as is true of Barthianism in general, is based on a false, modern concept of REVELATION.

That this is true (that Dr. Scharlemann's theology is thoroughly subjectivistic) can be seen already from the fact that, like all Modernists, who oppose their "Christ" to the Scriptures, Dr. Scharlemann insists that "in Lutheran theology, faith comes first" (*Revelation and Inspiration*, Western Distr. Pastoral Conference, 1959, p. 16); and that at the meeting of the Northern Illinois District's Pastoral Conference in Chicago (Nov. 20, 1959) before referred to, he contended: The Word of God is 1) Christ; 2) Preaching the Gospel; and [only] 3) Scripture (and this merely in a secondary sense of the term, since according to Dr. Scharlemann God reveals Himself by His ACTIONS, which are the real "Word of God," while the Scriptures themselves are not a revelation but only a record of and witness to and thus a second- or third-hand "medium" of God's Self-Revelatory actions). The professor alleges that the *sola fide* (by faith alone) principle is "foundational" to the other two—*sola gratia* (grace alone) and *sola scriptura* (Scripture alone). It does not seem to occur to the professor that there had to be grace before there could be any assurance of it (the Word), let alone acceptance of that assurance by faith. Gen. 3, 15 should already settle this.

The only thing really new about such a theology, which Dr. Scharlemann has learned not from Scripture but from such ace-heretics of our time as Karl Barth and Rudolph Bultmann and their following, is the particular manner in which so-called Modernism (as old as Gen. 3, 15) according to its latest fashion, its "new look," known by the high-sounding name of "Neo-Orthodoxy," presents Rationalism's constant denials. All of these are just so many variations of the one ancient theme of his Satanic majesty, "Yea, hath God said?" And this, in an historical setting as real and as fraught with the gravest consequences today as it was in that far off past. Well has Goethe said: The real and sole and profoundest theme in the history of the world and of man, to which all others are subordinate, will ever remain the conflict of faith and unbelief.

Only this is new in Dr. Scharlemann's theology. This, and the almost unbelievable fact that such horrible and blasphemous doctrine as his could actually be taught in the name of the Missouri Synod, for even as long as one single moment, not to ignore that it remains officially unrepudiated to this day.

As Dr. Wm. Arndt pointed out (in the *Concordia Theological Monthly*, 1951, p. 186 ff) in an article on Rudolf Bultmann, to whom just about everything in the Bible is myth—myth which may be used to convey some deeply buried truth which the "interpreter" must search out, but nevertheless myth: "As is universally admitted, German scholars are ingenious and versatile. Not only are their minds fertile to the invention of new theories, but if no hypothesis can be found, the old ones are brought out of the closet, dusted, and supplied with new labels."

This method is employed also by Dr. Scharlemann, to whom for instance the Genesis account of man's creation and fall are myth. (Faculty Paper; *The Bible as Record*, etc., p. 18:3; 19:4.)

As long ago as in 1885 (*Lehre und Wehre*, p. 275ff) Dr. Walther, in the name of the Missouri Synod, categorically denounced the theological position of Dr. Luthardt as set forth in an article, Concerning the Question of Holy Scripture. Statements condemned were such as the following:

It is a "false, un-Lutheran position concerning Scripture according to which it in itself is made the foundation and cornerstone of faith and of revelation instead of putting Christ before all."

Holy Scripture is "the witness and the final crowning summary of the history of the great deeds of God."

"Scripture can be regarded as errorless only insofar as it is a witness and record (Urkunde) of the story of salvation (Heilsgeschichte); and its value and essence are not altered through errors in historical, geographical, scientific, and similar matters." "Scripture is simply something better than a book without mistakes."

In conclusion Dr. Walther was compelled to say: "The most terrifying thing in this matter is that the new prophets want to make Lutheran Christendom believe that the doctrine that the Scriptures of the Prophets, Apostles, and Evangelists are actually inspired by the Holy Ghost as to content and form (our emphasis) and therefore free from everything erroneous, is supposed to be not Lutheran but Pietistic-Reformed! This is real-

ly a terrible fraud that is being perpetrated on Christian folk of Lutheran persuasion."

Every one of the above statements can be duplicated from statements in Dr. Scharlemann's theology. Just substitute the name of Dr. Scharlemann for that of Dr. Luthardt and "the new prophets," and you have Walther's denunciation of the St. Louis professor's doctrine documented as of that date—1885.

And yet Dr. Scharlemann thinks he has something *new* in his mouldy *Schwaermerei*!

• The LUTHERAN WITNESS Report on the Scharlemann Case

The Sept. 20 issue of the *Lutheran Witness* contained a report on the Scharlemann Case. ("Behnken Letter Cites Assurances Given by Seminary Professor," p. 17.) While based on the Letter of Pres. Behnken of Aug. 22, 1960, to all pastors and teachers of the Missouri Synod, the *Lutheran Witness* does not quote the entire letter. From the manner in which the *Lutheran Witness* has reported things, one would never fully know what the situation within the Missouri Synod really is.

In a letter to the editor of the *Confessional Lutheran* (Aug. 31) Pres. Behnken made the request, "Should you wish to quote from the letter, I would ask you to be so kind as to quote it in its entirety." This was done in the October issue of the *Confessional Lutheran*, and would have been done without such a special request. For, members of our Church, as members of the royal priesthood in the kingdom of Christ, must at all times exercise their divinely bestowed and inalienable prerogative to judge doctrine, — always on the basis of Scripture, of course. Their judgment can, however, be no better than their information as to facts. It is the purpose of the *Confessional Lutheran*, therefore, to disseminate important facts in our day, and especially also such facts as are not being given our people in our official publications, to which they are entitled, and which they need to form a proper judgment as to just what is going on in our midst as regards doctrine. For this reason we suggested to Pres. Behnken that his request as regards quoting his letter of Aug. 22, 1960 might better be directed to the *Lutheran Witness*. (Cp. article in Nov. CL, "A Letter to Pres. Behnken concerning Publication Standards.")

Some other reactions to the *Lutheran Witness* article under discussion should be of interest to our readers. There here follows,

first of all, a letter written by Dr. Scharlemann himself to a reader of the *Confessional Lutheran*. We are publishing this letter without comment at this time, except to say that we have underlined the all-important words in it, "*what this means*." Just read his essays and you will see "what this means" (that the Bible is fully "the Word of God") when the professor says it! Notice that Dr. Scharlemann also continues to defend his essays.

Oct. 4, 1960

Dear — —

This is in reply to your letter of September 29. May I say, first of all, that any suggestion or implication on any one's part that I ever believed or held anything except that the Bible is fully the word of God is slanderous and libelous. I have always held this; and the essays I wrote set but to demonstrate *what this means* in its full sense.

Unfortunately, there is a great deal of malice and ignorance in our church; and these essays were misrepresented. It is apparent that this was done to you. The whole point of my essays was just this that the Bible, and it alone, is God's Word — not the Catechism, not the Brief Statement, but the Scriptures. And, of course, when you say that, some people get very upset and even malicious, because their own faith is sometimes built on something outside the Bible.

If it is the item in the *Lutheran Witness* that bothers you, then I would suggest that you write to the editor for whatever information you think he should have given. I can only say that the item is a very garbled version of what the facts actually are. And I suppose, that's why the item doesn't really make much sense. So why don't you write to Pastor Mueller, the editor? He wrote the item; I did not.

Sincerely,

Martin H. Scharlemann

Another letter here follows, written to the Editor of the *Lutheran Witness* by the Rev. Kurt Marquart, a pastor of the Texas District, which at its convention on April 18-22 in the presence of Pres. Behnken repudiated publicly Dr. Scharlemann's attack upon the inerrancy of Holy Scripture and urged that the professor be immediately suspended from his position at our seminary, and that all faculties at our colleges and seminaries be thoroughly screened to determine whether or not the Scriptures and our Lutheran Confessions are being defended and upheld. The letter follows without further comment:

St. Matthew's Day, 1960

Dear Sir:

Your September 20 article "Behnken Letter Cites Assurances, etc." foists upon Synod's unsuspecting people an inexcusable mystification of the real, and rather clear, issues.

The Texas District, at its April Convention, resolved, on the basis of clear documentary evidence, to "repudiate publicly Dr. Scharlemann's attack upon the inerrancy of Holy Scripture." It will not do now to pretend that it's all

a matter of using or not using a word, i.e. "inerrancy." Not the *word*, but the *doctrine* of inerrancy was attacked. Willingness (under pressure) to "use (*how?*) the word" proves exactly nothing, especially since Dr. Scharlemann's whole approach to Scripture is the neo-modernistic one, which, with Brunner and Baillie, denies that Scripture itself is divine revelation, and not merely a human witness to it. It is easy to see that this approach in principle destroys all real, objective, dogmatic truth, in favor of a churning and bubbling ("dynamic") porridge of vague and poetic ("christocentric") slogans purporting to be a "witness" to an enthusiastically conceived "revelation."

Under the circumstances, the further assurance that Dr. Scharlemann has "*at all times*" confessed the doctrine of Inspiration, has an effect precisely opposite to the one intended: It amounts to a defense of his previous denials, which are thus presented as being in harmony with Inspiration. But affirmation of Inspiration is incompatible with a negation of Inerrancy. The attempted combination is "a clumsy form of sophistry. It deals with an 'inspiration' which is not real inspiration." (*Concordia Theological Monthly*, January 1939, p. 66.)

And Dr. Scharlemann has *not* always believed and accepted the doctrinal content of the Brief Statement, as he claims. For at San Francisco, for example, he fought vehemently and desperately against the binding force of the Brief Statement!

The indisputable evidence forces me to reject the Behnken letter as a settlement. I hope that many others will do likewise.

● Constrained to Attack

The simple fact is that the Christian ministry is under solemn obligation by its ordination vows to warn against false doctrine, and to warn so emphatically that none will refuse to listen, and so plainly that none can fail to understand. . . .

Under the heading "Lovers of Truth" the *Presbyterian* spoke on this subject as long ago as 1919 in words which we have often reread with keen delight. They are worth reprinting:

"... If truth is possessed of but little value, or if, though it possesses great value, it is a matter of comparative indifference to us whether others possess it, we will not feel ourselves under any special obligation either to defend it against attack or to commend it to others. But if we regard it as a matter of supreme moment, a matter of life or death, whether men possess truth, and if at the same time we be lovers of our fellows, those who desire to promote their best interests, then we will feel constrained not only to defend the truth against attack, but to attack

those tendencies that lead men to stay their souls on falsehood."

(Editorial by "G." in *Lutheran Witness*. Vol. XLV, p. 149. Heading ours.)

● Misplaced Resentment

"We have often remarked that many people seem more resentful of one who reports some wrong action than of the one who did it."

Christian Economics (June 10, 1958).

● Ecclesiastical Tyranny

Shall We Learn from Others — Before It Is Too Late?

In reality in modern life, it is the boards and agencies which control the denominations, although in theory they are only servants.

Everyone who has studied this situation closely knows that the condition just stated is true. The best test to know what will happen to any group of people who may try to unhorse modern bureaucracy, is to observe what has happened to others who have tried it. And, in various denominations, these situations fall into a similar, though curious pattern.

What happens when facts about modernist teaching and domination are brought to light? Is there a judicious, calm appraisal of evidence offered, an evident desire to keep the testimony of the Church pure, regardless of its effect upon individuals? Hardly.

No sooner are facts brought to light, with a plea for action, than the dominant power begins to defend itself with all the arts of ecclesiastical politics, which are many. The first thing they always do, is to distort the issue. Instead of meeting the issue of the truth or falsity of specific doctrinal departures, they try to change the issue to that of *confidence in leaders*. The "tear bottle" is brought out. The actual charges are ignored, drowned in a river of irrelevant weeping. "Dear brethren!" (and the voice will tremble) "think of the long and devoted careers of these noble servants of the Church. Think of how they have labored so sacrificially for Christ! And now come these personal attacks upon them. Let us not inquire too closely into the evident malice that lies be-

hind them. If there are those who cherish motives of jealousy and revenge, let us not be their instruments. Let us all rally around our Christ and not allow our beloved Church to be divided and injured by controversy!" And as the speaker pauses, too moved for further words, the organ will fortuitously break out into the strains of "Blest be the tie that binds" and the noble servants of the Most High will have gotten a well nigh unanimous vote of confidence. This could only happen in the Church. Only in the Church could the name of Christ, the unity of Christ's people, "the long years of service and sacrifice" (not always so sacrificial either) be used to make a breastwork of halos behind which the doctrinally guilty may hide and avoid specific and embarrassing questions. Nor is the fact that sacred emotions and names may be used to cast a smoke screen over the truth, to the credit of the Church. Rather it is to the visible Church's shame.

If the tear bottle does not work, there are other ways of dealing with those who try to challenge the power of modernist ecclesiastical tyranny. . . .

Bureaucracies are dangerous things. Instead of existing for the sake of the body (whether nation or church) the body sometimes comes to the condition of existing in order to support *them*. . . . The great thing to those who (unconsciously) hold to this view, is the outward organization of the church. The budget *must* be raised. The Board and agencies, the job-employing, fund-dispensing arms are really *the church*. Everything else exists for them. . . .

People who insist upon sound doctrine will, in your estimation, be only dangerous cranks . . . a trouble-maker, a pestilent fellow of the baser sort.

(From a pamphlet published by the American Council of Christian Churches, now out of print; reprinted in the *Christian Beacon*, Feb. 11, 1960. Heading ours.)

❶ A Perplexing Situation

"The wicked walk on every side when the vilest men are exalted." — Ps. 12, 8.

❷ Misapplying Mt. 18

We have repeatedly called attention to the fatal practice of insistence on misapplication of Mt. 18 in matters of public doctrine

within our church in recent years. In the Second Instalment of his *Memorandum inter Nos* (July, 1960), in which he discusses the present critical situation in our church, Dr. Wm. Oesch, professor at the Oberursel seminary of our Free Church brethren in Germany, has a paragraph under the heading given above which reads as follows (p. 37):

"Not much attention ought to be paid to the irrational plea of the Pietistic mind to force every procedure against false doctrine raising its head in our midst into the Procrustes bed of Mt. 18, 15ff. requiring all the hurdles of negotiating with the individual to be taken first, perhaps even increasing them through arbitrary rules and regulations. [Procrustes, in ancient Greek legend, was a robber who invited strangers to his house and forced them into a bed. If they were too tall for it, he hewed off their limbs; if too short, he stretched them until they died. The misuse of Mt. 18 here referred to is truly *legalistic* and most vicious in a number of respects while having the specious appearance of great piety. It is part and parcel of Neo-Evangelicalism, which is, along with a number of other Isms, destroying our Church today.] It has always been the public doctrine of the Lutheran Church-Missouri Synod that it is lawful according to I Tim. 5, 20 to combat erroneous *public* teaching at once in public [emphasis in original], and that this direct course of action becomes the bounden duty if there is grave danger that destructive false doctrines are spreading. [Synodically, "the President has the supervision regarding the doctrine and the administration of a) All officers of Synod; b) All such as are employed by Synod;" etc. Constitution, Art. XI.] *Pietism has an inclination to neglect the full scope of Mt. 18 where it applies and to introduce this text in the interest of subjective freedom where it does not apply.*" (Our emphasis.)

That a false insistence on Mt. 18 in matters of public doctrine is thoroughly un-Lutheran is to be seen from the Large Catechism, one of the official Confessions of our Church. Here one reads, under the Eighth Commandment (Trigl. Edition, p. 659:274; our emphasis):

"Thus you see that it is summarily forbidden to speak any evil of our neighbor, *however the civil government, preachers, father and mother excepted* [each in their respective sphere of home, Church, and state] **ON THE UNDERSTANDING THAT THIS COMMANDMENT DOES NOT ALLOW EVIL TO GO UNPUNISHED.** . . . Although no one has a right in his own person to condemn and judge anybody, yet if they to whose office it belongs fail to do it, they sin as well as he who would do so [judge] of his own accord, without such office. *For here necessity requires one to speak of the*

evil, to prefer charges, to investigate and testify. . . ."

After introducing Mt. 18 and applying it to secret sins (Par. 276-283), the Large Catechism goes on to say (p. 661:284):

"All this has been said regarding secret sins. But *where the sin is quite public so that the judge* [according to the plain context this refers to the "judge" in home, Church, and state; that is, to those to whose office this belongs] *and everybody know it, you can without any sin avoid him and let him go, because he has brought himself into disgrace, and you may also publicly testify concerning him. For when a matter is public in the light of day, there can be no slandering or false judging or testifying; AS WHEN WE NOW REPROVE THE POPE WITH HIS DOCTRINE, which is publicly set forth in books and proclaimed in all the world. For WHERE THE SIN IS PUBLIC, THE REPROOF ALSO MUST BE PUBLIC, THAT EVERY ONE MAY LEARN TO GUARD AGAINST IT.*" The last statement clearly refers to I Tim. 5:20: "Those (elders or ministers of the Church being specifically referred to) who are sinning, by rebuking in the presence of all, in order that the rest may be having fear."

The Lutheran Church has here once and for all put into its proper place a Neo-Evangelical misuse of the Eighth Commandment and of Mt. 18 which is plaguing also the Missouri Synod today. Neo-Evangelicalism, which is simply a modern form of false Pietism, sins by making that a sin which is not sin, and by treating that which is sin of the worst sort as though it were not really sin. It is much more deadly than ordinary error because, by its speciousness, it directly fosters Unionism (toleration of error alongside of the truth), which, while error slays its thousands, slays its tens of thousands. By Neo-Evangelicalism countless souls are left exposed to soul-destroying error; and, under the guise of being super-evangelical, it not only shields errorists, but directs its attacks against *those who rightly oppose and reject error*. Thus it is the first handmaid of religious Unionism, its first love. As already intimated, it is rendering yeoman's service toward destroying churches of our day (also the Lutheran Church-Missouri Synod), along with such other Isms as Neo-Orthodoxy, Neo-Liberalism, and that really hoary foe, "Modernism" in all of its newer forms, particularly that of a basically false "ecumenicity."

To sum it up, this strange fire with which Missouri too is being baptized, Neo-Evangelicalism, does not properly maintain the

distinction between the Law and the Gospel, that especially brilliant light by which the Word of God is rightly divided (Formula of Concord, Trigl. Edit., p. 801); it operates with a false doctrine of the Church and, as a consequence, of church-fellowship, viewing the Church as "the visible body of Christ on earth" (*Lutheran Witness*, XLIII, 51), contrary to Scripture and the Confession of the Lutheran Church (Augsburg Confession Art. VII and VIII; Apol., Art. VII and VIII, Trigl. Edit., p. 227:5.6); sacrifices Christian doctrine on the altar of its illicit love, and prejudges as "loveless" the hearts of those who properly oppose false doctrine.

May God for Christ's sake graciously open our eyes to see His angel standing in the way, bidding us to speak only what He has spoken to us; and may there be a quick end to an abuse of the lowliest among us to whom it may have been given to see what someone presumably more important to our mission may have failed to see before. (Num. 22:22ff.)

⊛ Is the Teaching of Our Professors Public?

Are we experiencing in our church today something of the kind Wm. Buckley talks about in his *Up from Liberalism* when he says (p. 556): "Teachers, with the ardent support of their students, tend to ask for their classrooms the kind of privacy they might be expected to ask for the connubial couch"?

In recent years it seems more and more difficult to find students who will tell what is being taught at our seminary in St. Louis. It seems as though some of our students feel they must fear that their future in the Missouri Synod may be jeopardized if they report to others what they are being freely taught at the seminary.

Of course, there is always the *Seminarian*, which has long since been getting to be a more and more outspoken voice of Liberalism and Modernism by which one can gauge the doctrinal attitude of a considerable bloc of seminary students in St. Louis; not to forget that the publication named is under faculty consultantship.

At any rate, we continue to maintain that every member of Synod has a right and *the duty* to know what is being taught in our name (and by virtue of our financial support), at our St. Louis seminary.

Are you taking the trouble to find out what is being taught in your name? Or could it possibly be that you would be willing to forego the exercise of your right and duty, your divine prerogative, by virtue of the Office of the Keys which Christ has given to all members of His Church on earth, to know and properly to judge what is being taught in your name?

☉ The Original and True Possessors Of All Christian Rights and Privileges

Since the Christians are the Church, it is self-evident that they alone *originally* possess the spiritual gifts and rights which Christ has gained for, and given to, His Church. Thus St. Paul reminds all believers: "All things are yours," I Cor. 3, 21, 22, and Christ Himself commits to all believers the keys of the kingdom of heaven, Matt. 16, 13-19; 18, 17-20; John 20, 22, 23, and commissions all believers to preach the Gospel and to administer the Sacraments, Matt. 28, 19, 20; I Cor. 11, 23-25. Accordingly, we reject all doctrines by which this spiritual power or any part thereof is adjudged as *originally* vested in certain individuals or bodies, such as the Pope, or the bishops, or the order of the ministry, or the secular lords, or councils, or synods, etc. The officers of the Church publicly administer their offices only by virtue of delegated powers, conferred on them by the original possessors of such powers, and such administration remains under the supervision of the latter, Col. 4, 17. Naturally all Christians have also the right and the duty to judge and decide matters of doctrine, not according to their own notions, of course, but according to the Word of God, I John 4, 1; I Pet. 4, 11.

—*Brief Statement of the Doctrinal Position of the Lutheran Church-Missouri Synod* (#30).

☉ What We Are to Expect of Our Church Papers

"Our church-papers must take cognizance of every movement or event which would indicate that, no matter for what innocent or even noble purpose, attempts are made to prepare the way for any individual activity not in harmony with our standard or for the cooperation of members of all Lutheran

bodies in specifically religious work." — "G.," in *Lutheran Witness*, 1918, p. 100.

☉ "A Unionism of the Elite"

Representatives of the Missouri Synod and of the National Lutheran Council have been practicing "a unionism of the elite." Such is the public charge of Dr. Philip A. Johnson, public relations director of the NLC.

The statement was made at the recent annual meeting of the National Lutheran Editors' and Managers' Association, held in St. Louis. Given out by the Religious News Service, it furnished front-page news for the October issue of the *Lutheran Layman*.

Referring to the three larger Lutheran bodies in our country, the "Lutheran Church in America" (in the process of being organized through a merger of the ULC, Augustana, and two smaller bodies), "The American Lutheran Church," and the Lutheran Church — Missouri Synod, Dr. Johnson pointed out that "these groups have co-operated on the national level in many areas of activity," and "charged that we have been practicing a unionism of the elite, but the man in the pew and the pulpit don't realize it." Under the heading "Time to Catch Up," the report in the *Lutheran Layman* goes on to cite Dr. Johnson as urging: "If it's not wrong for leaders to meet, pray, and work together, then it's not wrong for followers, and it's not wrong for editors to recognize the fact." He suggested that it was "time for forms and structures [this would refer to our synodical body and its subsidiaries] to catch up with our practice."

If it's not wrong!

"We repudiate *unionism*, that is, church-fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16, 17; II John 9, 10, and as involving the constant danger of losing the Word of God entirely, II Tim. 2, 17-21." (*Brief Statement of the Doctrinal Position of the Lutheran Church—Missouri Synod*, # 28.)

The first time a Missourian (an editor of the *Lutheran Witness*) participated in the NLC Editors' meeting, about 20 years ago, a little note concerning this fact was imbedded in a small-print column of the *Lutheran Witness*, accompanied by a remark somewhat as follows (we are quoting from memory): "The National Lutheran Editors' Association is a loose organization for the discussion of technical questions."

Isn't it highest time for men in the pulpit and in the pew, that is to say, our pastors and people, to realize what is being openly boasted of as going on among Missourian "elite," and to take proper practical measures to put a sudden end to it?

⊕ That Other Spirit within the Missouri Synod

In his column "While it is Day" in the *American Lutheran*, (Oct.) Dr. O. A. Geiseman has publicly put himself on record as follows:

"The dissolution of the present synodical conference, it seems to me, may well serve the purpose of more closely uniting many of the Christians now in opposing camps than they have been united in decades. This is devoutly to be hoped for."

At the bottom of such a statement there is evident a false conception of the doctrine of church-fellowship (and this means a false conception as to what Scripture says of this matter), with regard to which Dr. Geiseman openly declared himself already in 1945 as one of the "44" committed to the unionistic "Statement" of that year which its sponsors were never held to retract by Missouri's officialdom.

Written in the tiresome jargon of the accustomed line of liberal platitudes like most of the rest of his column, Dr. Geiseman's article is, moreover, a convincing demonstration of the simple fact that unionism and real separation go hand-in-hand.

Dr. Geiseman's statement appeared under the heading "Darkest before Dawn." In view of the general nature of his column, it is our conviction that "Twilight before Darkness" would have been more appropriate. In fact, often when reading the column "While It is Day," it makes the conviction grow on us that *The Night is Coming* fast for Missouri.

⊕ Where Your Mouth Should Be

"It's not enough to be FOR what is right; you must be AGAINST what is wrong. And what's more, you ought to be willing to put your mouth up where your principles are."

— Ann Landers.

⊕ What Our Readers Say

"The cause for which you are striving is the right one." — A District President, Missouri Synod.

"Your Dr. Scharlemann seems to have turned into an exponent of Neo-Orthodoxy (Barth and Brunner), which is neither new nor orthodox. Personally I am with you a hundred per cent. May the Good Lord bless you in your efforts."—Pastor, American Lutheran Church.

"We set aside a sum from our budget for the support of our cause. The check is enclosed herewith in the amount of two hundred dollars (\$200.00) to be used for any purpose connected with the *Confessional Lutheran* stand against liberalism, neo-orthodoxy, heresy, etc." — Congregation, Michigan.

"What a peculiar statement on page 79, right-hand column, top, of the July-August issue: 'Dr. Scharlemann owes it to the Church to retract publicly.' How can you ask a man to retract a statement which he believes is true? No,—if Dr. Scharlemann finds himself in disagreement with the Missouri Synod public doctrine it becomes his duty to *resign*, to sever connection with the Missouri Synod." — Pastor, Milwaukee. Edit. Note: The statement referred to is not ours, but the statement of a district president, which we referred to. We agree with the writer of the above letter. Cp. our position as stated, e.g., in the Dec., 1959, *Confessional Lutheran*, p. 132, second column, par. 3. CL.

"I want to say that I personally appreciate the *Confessional Lutheran* and its unabashed stand on orthodoxy. I realize that there are a great many who oppose your 'tactics' and polemics, etc. If only the enemies of the Word would speak out as strongly [plainly] on their own behalf it would be possible to clear the air of all this muddling and doctrinal confusion. Keep up the good work. In love for the Truth I remain yours in Christ."—Pastor, Missouri.

"I just finished reading the July-August issue of the *Confessional Lutheran* and want to express my thanks to God for your 'voice of truth' by taking advantage of your Get-Acquainted Offer for a few of our dear friends. Amid all the rubble and rumble surrounding Christ's Church in our day and age, thank God for a clear, concise, and well-written periodical such as yours."—Mrs. . . ., Iowa.

"Enclosed is a money order for five dollars for a contributing membership for the next year. I thank Almighty God that we have a consecrated group of pastors and laymen who are willing to expose and seek to bring about an end to the abuse and false teaching that are going on in our Missouri Synod by some professors and pastors. We have one

[pastor] in our own congregation here in . . . I have written the president of the . . . district about nine months ago and to this day have not even received an acknowledgment of my letter. I know of a great many members here who would like to hear a sermon from a sound man. I'll be looking forward to the forthcoming issues of the *Confessional Lutheran* with great interest."—A layman in the eastern section of the United States.

"I have just finished reading the March issue of the *Confessional Lutheran*. I am in full agreement with your efforts to preserve the pure doctrines of our Lutheran Church—Missouri Synod. May God richly bless your efforts. Enclosed are ten dollars for a two-year subscription with the balance to be used to help the cause."—A Missouri Synod missionary in the Orient.

"Please enter our name for a one-year subscription to the *Confessional Lutheran*. Enclosed is our check."—Executive Director, *The Word Alone* (a publication within the ELC, directed toward rescuing that body from its "ecumenical" involvement).

"Keep up the good work."—A "refugee from the ELC."

● Please Correct

A number of somewhat disturbing typographical errors crept into the November issue of our Journal. On p. 137, first column, fourth paragraph, line 14 the date of the Brief Statement should of course be 1932. On p. 140, first column, first paragraph the reference to the Brief Statement in the second-last line should be to sections 30 and 32 of that document. In the paragraph following that, the word "rights" in line 5 should read *duties*. On p. 143, first column, "communists" in line 12 of the first paragraph of the article on Smear-Talk should read *communist*. We shall thank our readers for noting these errors, besides several lesser ones that are obvious.

● Review of Publications

Memorandum inter Nos. Second Instalment. Presenting a Series of Observations on the Present State of American Lutheranism of the Synodical Conference and the Lutheran Church-Missouri Synod by W. M. Oesch, D.D., Professor of Systematic Theology at the Lutheran Theological Seminary, Oberursel, Germany, July, 1960. Order from:

Mr. Carl Oesch, 1638 Main St., Highland, Ill. Enclose one dollar (or more if you wish) for the whole series. The above is also the author's American address.

In the July-Aug. issue of our journal (p. 92f) we presented a brief summary of the contents of the first instalment of this publication (26 pages) by Dr. Wm. Oesch, who teaches at the Oberursel seminary of our Free Church brethren in Germany. Here is the second instalment (pp. 27-55), with more to follow. The first instalment limited itself to Missouri Synod and Synodical Conference Assets. The present instalment deals with *Liabilities*. "The aim here is to help sincere men in a valiant struggle to remove them." (P. 27.)

"A malignant growth, long nascent, is approaching maturity," the author states, as he begins to summarize our ills. "Growing in virulency the American contagion which is ravaging our body has in part already destroyed the Doctrine of the Church. It is now busy disintegrating the Formal Principle, Sola Scriptura. Already it is also violently attacking the Material Principle, Sola Gratia. The defection is of universal appeal, since it is in line with the basic this-worldliness, rationalism, and self-righteousness of natural man. This seems a staggering accusation against a strong current in our own churches, but proof follows."

The author traces the beginning of the current attack on our church as an outstanding confessional body to Pietism, which is usually inclined to mysticism. "Aversion to dogmatics, self-love, and fear of strife combine to march along with heretics, trying to build Christ's Kingdom in co-existence with Satan if only external peace be preserved and outward gains result."

Illusory Pietism has given way to Unionism"—as defined and rejected in sections 28 and 29 of the Brief Statement of the Doctrinal Position of the Missouri Synod. (What Dr. Oesch has to say about the Brief Statement in this connection seems important enough to be reserved for special discussion at another time. The same is true of what he says about a misuse of Mt. 18.) Unionism, "the firstborn child of Pietism . . . tolerates some error and in the end all error." It "has far outdistanced the Statement of the 44." P. 30. 34. 35. (Every informed person knows that the 1945 Statement of the "44" and the American Lutheran Publicity Bureau are meant when the author says: "Certain leading men of a journal and of a publicity bu-

reau of considerable influence and the majority of the originators of a certain statement seem to have been confused American Lutheran Pietists," p. 29.)

"A confirmed false practice—especially wherever it touches on church fellowship and on doctrinal control—can effectively negate the official doctrinal position held by a church . . . evangelical church discipline is dying out." (P. 36.)

"Although hard to believe, it is a fact that to join the Lutheran World Federation as it is today has become the public goal, vociferously demanded by editors, by professors, by pastoral conferences, and even by a few officials both of Missouri's districts and its general body. Unless men do not know what they are doing, they are trying to ruin their synod and all of us by enmeshing confessional Lutheranism in gross unionism. In this case, as always, syncretism is the equivalent not of one, but of many heresies. . . . Evidently the rather neutral pamphlet sent out by the Presidium to the pastoral conferences early in 1958, asking for conference discussions and resolutions without even repeating the reasons of conscience given in St. Paul [1956] for not joining the LWF, was likely to create the fatal impression that both sides of the case could confidently be argued. Are there two sides to moral questions, for instance cheating or not cheating? . . . Certainly an option cannot be held: for sin or against sin! The resolution in San Francisco to await another Committee Report is insufficient. A new and healthy atmosphere cannot be created unless sin—sin which destroys orthodoxy—ceases to be looked upon officially as permissible. After all, doctrinal sin is the most destructive type of sin, far worse even than coarse sexual immorality. See Luther on Gal. 5, 9 (Large Commentary on Galatians)." (P. 46f.)

We regret to note that Parts III IV of the publication under discussion, dealing with the Formal Principle of "Scripture Alone!" (which Dr. Martin H. Scharlemann of our St. Louis seminary is in particular subverting today) and with the Material Principle "By Grace Alone!" are not to appear until after Easter.

The author takes particular note of the decay of Valparaiso University. He says, for instance: "The Valparaiso Institute for Human Relations, with certain pastors and professors as agitators, is gradually pushing Missourian thinking into sectarian humanitarian fogs, contradicting our Lord in Luke 12, 14." (P. 39.)

The author also discusses particularly (with more to follow) the false doctrine of Prof. J. Pelikan, especially on the basis of his *Riddle of Roman Catholicism*. "As could be expected on the basis of the author's shifts, this volume reflects the thinking of a Neo-Liberal who is ever drawing closer to doctrinal agnosticism. . . . The author nowhere offers any evidence of that genuine Christian faith which trusts Christ's Word as it was revealed once for all through the mouth of the prophets and apostles." (P. 53.)

The significant thing about what is said here is not so much what Dr. Pelikan teaches, but rather that men who teach such perverse things can continue to hold membership within the Missouri Synod today while official efforts are directed toward *silencing effective testimony against Liberalism*.

We would like to cite still other things from this publication but instead simply recommend that you order a copy for yourself.

In the opening paragraph of the present instalment its author has pleaded: "May the First Commandment and its explanation motivate those who read these lines to guard against the natural attitude of corporate self-righteousness." In plain words this means: *Let no one make the dreadful mistake of saying, There just can't be anything wrong with Missouri!*

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The World and Men Around Luther. By Walter G. Tillmanns. xv and 384 pages, 8¾x6 in. Augsburg Publishing House, Minneapolis. \$5.95.

The contents of this book are aptly described by its title. It consists of two rather unequal parts. Part I presents the World around Luther, sketching for the reader a panoramic view of the age in which Luther lived and its antecedents, both as to Church and State, on 66 pages. Then follows Part II on the remaining 318 pages. Here the stage is set by a chapter on Luther and His Contemporaries, and then, in subsequent chapters, beginning with "the Inner Circle," all sorts of men of greater and lesser importance to the Reformation are marched across the scene.

This will prove to be an excellent volume for handy reference to facts which one may otherwise find it difficult to lay one's hands on.

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The Concept of NEWNESS in the New Testament. By Roy A. Harrisville. x and 126 pages, 7¾x5¼ in. Paper covers. Augsburg Publishing House, Minneapolis. \$1.95.

As indicated by its title, this little publication limits itself to a lexicographical study of a single New Testament concept, the concept of "newness" (as, e.g., in the term "New Covenant"). The author begins his work with a prejudicial assumption that amounts to a practical debunking of past achievements of theological scholarship in this field such as our eyes and ears, but not our hearts, have become more or less accustomed to. He says: "The examination of New Testament terms and the attempt to set them within a particular frame of reference is a relatively recent phenomenon in Biblical studies. Until the appearance of Gerhard Kittel's *Theologisches Woerterbuch zum Neuen Testament*, which represents the most modern pursuit in this direction, the student or pastor, desiring a comprehensive view of a New Testament term, but without time and opportunity for conducting his own independent study, had to rely largely upon his lexicon and exegetical commentary" (p. v). We have not found this to be so. Aside from such a work as Cremer's *Biblich-Theologisches Woerterbuch der neutestamentlichen Graecitaet*, to which Kittel himself has acknowledged his great indebtedness (but to which the present author later on refers very disparagingly, p. vi), a work like Trench's *Synonyms of the New Testament* will no doubt remain in use long after much of modern theological lexicographical work will have become superseded by something more novel.

No particular theological acumen is needed to reject a statement like the following (p. 16): "During Jesus' ministry, the Spirit rested on Him alone, but after His departure the Spirit became the common possession of the community."

Despite these and other strictures which might be made, discerning students of the New Testament who are particularly interested in studies of this kind will find the present work useful.

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Meet the Twelve. By John H. Baumgaertner. ix and 122 pages, 8¼x5½ in. Augsburg Publishing House, Minneapolis. \$2.50.

Excellent sketches of the lives and work of the Twelve Apostles in sermonic form.

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Seven Times He Spoke. By Olfert Ricard. Translated from Danish by Bernhard H. J. Habel. xii and 82 pages, 5¼x7¾ in.; hard paper cover. \$1.75 per copy. Augsburg Publishing House.

The seven last words of our Lord continue to be a favorite subject of Lenten Medita-

tions. Here is another little volume dealing with it. "Pastor Olfert Ricard (1872-1929) was no doubt the most influential preacher in Denmark during the first thirty years of the twentieth century." (Foreword.) The sermons here presented are evangelical and edifying.

❁ Supernatural Truth of Christian Message Denied

The following letter by a Missouri Synod pastor was published in *Christianity Today* (Sept. 12, 1960):

"I have been disturbed by what I read. . . . Lest you think that you are receiving a letter from a disgruntled liberal, may I identify myself as a pastor of the Lutheran Church-Missouri Synod. What disturbs me in your magazine is not its repudiation of liberalism, but the failure to distinguish the different forms of liberalism and its continual attempts to replace it with a very narrow and, for me, un-biblical rationalism. You treat the Christian message as though it were some sort of supernatural truth, rather than the Biblical witness to the enduring Christ." (Dale G. Lasky, Church of the Good Shepherd, Hamden, Conn.)

By divine inspiration St. Paul wrote: "We speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit."

Here is a public demonstration of the fact that a man's being tolerated among the clergy of the Missouri Synod is no longer a guaranty of his acceptance of the Christian message as supernatural truth. Such a position can be blasphemed as "unbiblical rationalism" while professing a "Biblical witness to the enduring Christ"!

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